

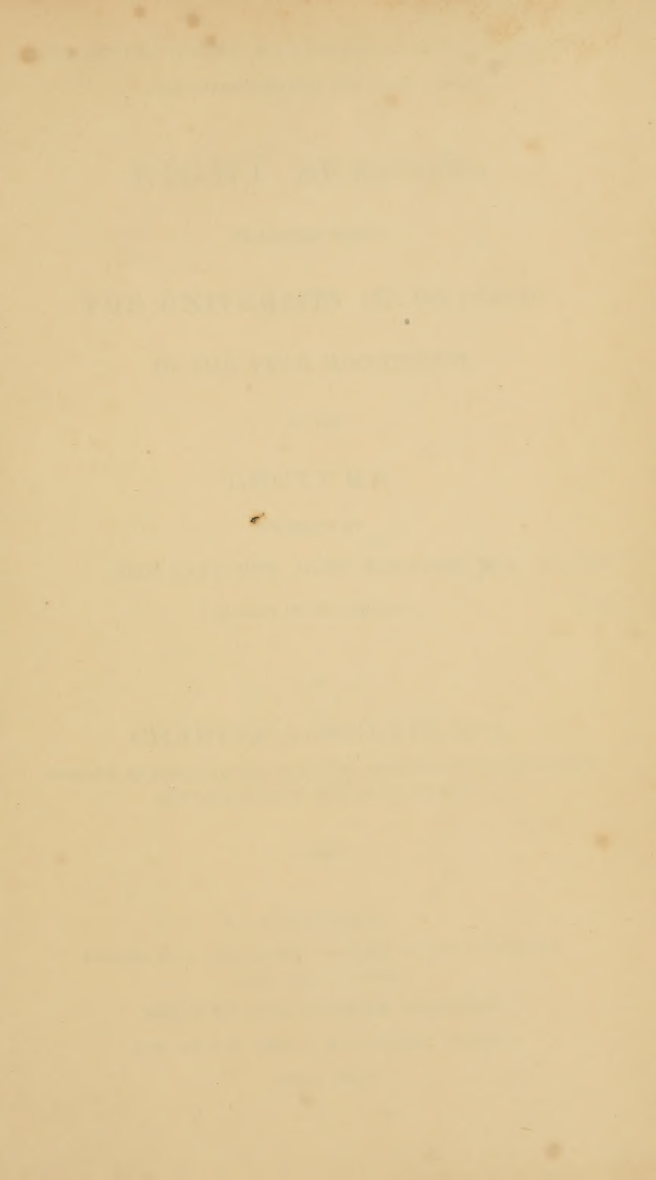
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Bampton lectures





THE DIVINE GLORY MANIFESTED IN THE CONDUCT
AND DISCOURSES OF OUR LORD.

EIGHT SERMONS

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

IN THE YEAR MDCCCXXXVI,

AT THE

LECTURE

FOUNDED BY

THE LATE REV. JOHN BAMPTON, (M.A.)

CANON OF SALISBURY.

BY

CHARLES A. OGILVIE, M.A.

DOMESTIC CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF CANTERBURY,
AND LATE FELLOW OF BALLIOL COLLEGE.

OXFORD,

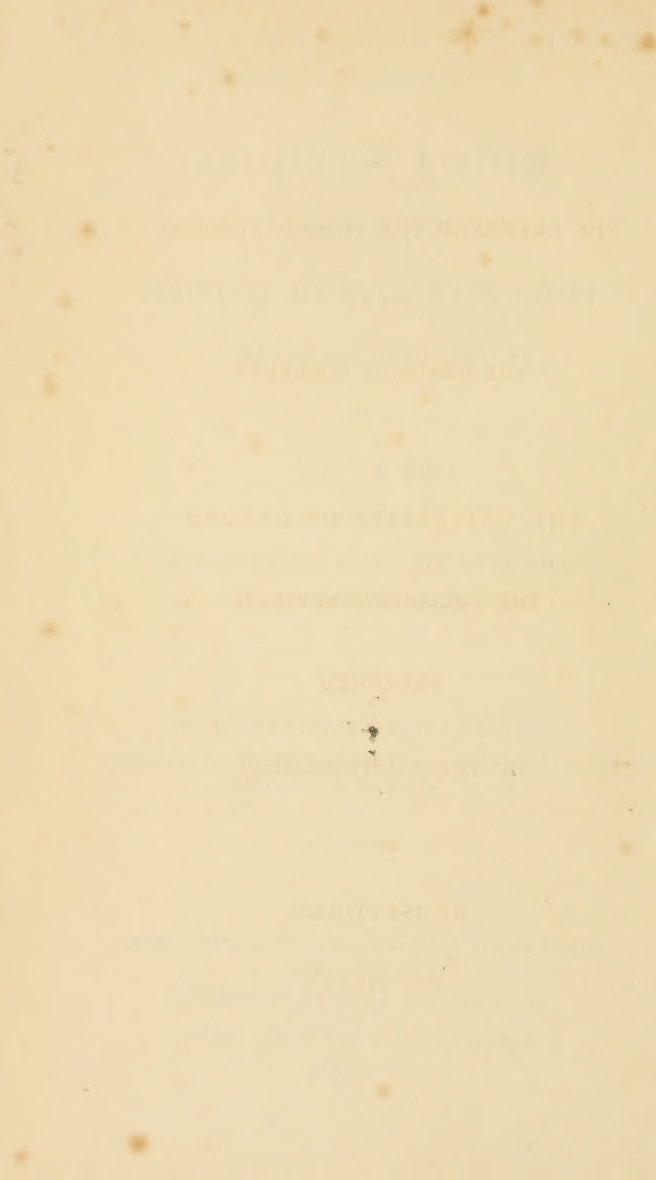
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MDCCCXXXVI.

Lecture
183



TO
THE REVEREND THE VICE-CHANCELLOR
AND TO
THE HEADS OF COLLEGES
OF
THE UNIVERSITY OF OXFORD
THE FOLLOWING SERMONS
PREACHED
BY THEIR APPOINTMENT
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EXTRACT

FROM

THE LAST WILL AND TESTAMENT

OF THE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

•

— “ I give and bequeath my Lands and Estates to
“ the Chancellor, Masters, and Scholars of the University
“ of Oxford for ever, to have and to hold all and sin-
“ gular the said Lands or Estates upon trust, and to the
“ intents and purposes hereinafter mentioned; that is to
“ say, I will and appoint that the Vice-Chancellor of the
“ University of Oxford for the time being shall take and
“ receive all the rents, issues, and profits thereof, and
“ (after all taxes, reparations, and necessary deductions
“ made) that he pay all the remainder to the endowment
“ of eight Divinity Lecture Sermons, to be established for
“ ever in the said University, and to be performed in the
“ manner following :

“ I direct and appoint, that, upon the first Tuesday in
“ Easter Term, a Lecturer be yearly chosen by the Heads
“ of Colleges only, and by no others, in the room adjoin-
“ ing to the Printing-House, between the hours of ten in
“ the morning and two in the afternoon, to preach eight
“ Divinity Lecture Sermons, the year following, at St.
“ Mary’s in Oxford, between the commencement of the
“ last month in Lent Term, and the end of the third week
“ in Act Term.

“ Also I direct and appoint, that the eight Divinity Lec-
 “ ture Sermons shall be preached upon either of the fol-
 “ lowing Subjects—to confirm and establish the Christian
 “ Faith, and to confute all heretics and schismatics—upon
 “ the divine authority of the holy Scriptures—upon the
 “ authority of the writings of the primitive Fathers, as to
 “ the faith and practice of the primitive Church—upon the
 “ Divinity of our Lord and Saviour Jesus Christ—upon the
 “ Divinity of the Holy Ghost—upon the Articles of the
 “ Christian Faith, as comprehended in the Apostles’ and
 “ Nicene Creeds.

“ Also I direct, that thirty copies of the eight Divinity
 “ Lecture Sermons shall be always printed, within two
 “ months after they are preached, and one copy shall be
 “ given to the Chancellor of the University, and one copy
 “ to the Head of every College, and one copy to the Mayor
 “ of the city of Oxford, and one copy to be put into the
 “ Bodleian Library; and the expense of printing them shall
 “ be paid out of the revenue of the Land or Estates given
 “ for establishing the Divinity Lecture Sermons; and the
 “ Preacher shall not be paid, nor be entitled to the revenue,
 “ before they are printed.

“ Also I direct and appoint, that no person shall be qua-
 “ lified to preach the Divinity Lecture Sermons, unless he
 “ hath taken the degree of Master of Arts at least, in one
 “ of the two Universities of Oxford or Cambridge; and
 “ that the same person shall never preach the Divinity Lec-
 “ ture Sermons twice.”

P R E F A C E.

IT seems proper to prefix to the present Volume a statement which may explain the recent interruption of the Series of the Bampton Lectures.

In the beginning of the year 1833, the Delegates of Estates of the University of Oxford declared the necessity of a far greater outlay on the Bampton Estate, than had been, or could conveniently be, provided for, by any yearly reserve of income for Repairs. The result of their representation was a Decree of Convocation, passed on the 22nd day of April, in the same year, whereby it was determined that the Lectures should be suspended for two years; and that the proceeds of the Estate, during that interval, should be applied to the purposes of an expenditure, which had become unavoidable.

The Author of the following Sermons, both in choosing and in handling his subject, has endeavoured to fulfil the intentions of the

Founder of the Lecture; and he trusts that he may have unfolded his views, in a manner not altogether unsatisfactory or unserviceable to the general reader. He has also been desirous of consulting the advantage of the younger Members of the Clerical Profession and of Candidates for Holy Orders; and has accordingly added Notes and Illustrations with an especial reference to their circumstances.

To any of this class, whose attention he may be happy enough to engage, he begs leave to recommend, in the following exhortation of an ancient writer, a brief summary of the principles and precepts, which he has himself been anxious to bear in mind, and, to the utmost of his power, exemplify :

“ *Depositum, inquit Apostolus, custodi. Ca-*
“ *tholicæ Fidei talentum inviolatum inliba-*
“ *tumque conserva. Quod tibi creditum, hoc*
“ *penes te maneat, hoc a te tradatur. Aurum*
“ *accepisti : aurum redde. Nolo mihi pro*
“ *aliis alia subicias. Nolo pro auro aut*
“ *impudenter plumbum aut fraudulenter*
“ *æramenta supponas. Nolo auri speciem*

“ sed naturam plane. O Timothee, O Sa-
 “ cerdos, O Tractator, O Doctor, si te Di-
 “ vinum munus idoneum fecerit, ingenio,
 “ exercitatione, doctrina, esto spiritalis Ta-
 “ bernaculi Beseleel; pretiosas Divini dog-
 “ matis gemmas exsculpe, fideliter coapta,
 “ adorna sapienter, adjice splendorem, gra-
 “ tiam, venustatem. Intelligatur, te exponente,
 “ inlustrius quod antea obscurius credebatur.
 “ Per te, posteritas intellectum gratuletur
 “ quod ante vetustas non intellectum venera-
 “ batur. Eadem tamen quæ didicisti, doce;
 “ ut, cum dicas *nove*, non dicas *nova*.” *Vin-*
centii Lirinensis Commonit. I.

He who would imbibe the spirit, which this
 admonition breathes, and observe the rules
 here laid down, must have recourse to the
 Remains of Christian antiquity; from a wise
 and reverential use of which he will not fail
 to reap the most valuable and the richest
 fruits. The Author of these Lectures has
 sought to encourage the study of the Fathers,
 by furnishing a selection of passages, appro-
 priate to his design, from the writings of
 some few of their number. It is hoped

that these specimens, by reason of their intrinsic excellence, may effectually excite the Student to enter upon researches of his own, in this department of Inquiry. For the further promotion of the same end, illustrative and explanatory remarks have been occasionally introduced; but, above all, care has been taken, by repeated references, to fix attention on the Works of Bishop Bull and the *Reliquiæ Sacræ* of Dr. Routh. Under the guidance of these two Authors, the early difficulties of the way will be rendered smooth; a field of investigation, which is apt at first sight to appear unbounded, will become circumscribed within reasonable limits; and in the well beaten tracks of Catholic Theology will be found sure footing amidst the dangers and safety from the misleading temptations of a restless and speculative age, fond of novelty and eagerly aiming at discoveries even on the most sacred subjects.

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SEMINARY.

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JOHN V. 39.

Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

THE interpreters of the New Testament have differed in opinion, with regard to the right method of reading and explaining these words. On the present occasion, and with a view to my present purpose, it is not necessary to settle the dispute, to which the passage has given rise, by determining whether the words are to be understood *imperatively* or *indicatively*; whether they are to be regarded as *prescribing the duty*, or *stating the usual practice* of those persons, whom our LORD more immediately addressed, and who were probably learned and inquisitive members of the great Sanhedrim^a. The last clause of the verse, independently of any questions that may affect the context, is a plain and

^a Note A.

forcible declaration, on the part of our blessed SAVIOUR, that the Scriptures—those Sacred Writings, which His hearers received as of Divine authority, and which they were therefore in duty bound to examine with care and diligence—are, in some peculiar sense, *witnesses concerning Himself*. In the preceding portion of the same memorable Discourse, He had spoken of *other* testimony in his own favour—of the testimony of John, in the first place; and of the yet stronger testimony of the works, which the Father had given Him to finish, in the next place; which works did, in fact, constitute the witness of the Father. “The Father himself, which hath sent me, hath borne witness of me^b.” The Jews, blind through prejudice, had overlooked these evidences, decisive as they were; and our LORD, intent on persuading and convincing them, proceeded, in the last place, to remind them of the testimony, contained in those Inspired Writings, with which they already were, or might easily become familiar. “Search the Scriptures,” or, “ye do search the Scriptures; for in them ye think ye have” — ye seem to have, and, without doubt, really have—“eternal life, and they are they, which testify of me.”

^b St. John v. 37.

From the reference thus made to the Sacred Writings in general, an obvious and unavoidable conclusion is, that *they* were, according to our SAVIOUR's own estimate, and in His unerring judgment, reckoned among the most important and most valuable means of making good His pretensions to that high distinction, which, in the same Discourse, He had already vindicated for Himself: "The Father hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father." And it is interesting to observe how He appears, in this instance, to have given beforehand the sanction of His authority to the early Apologists of the Christian cause, who are well known deliberately to have preferred, in their arguments both with Jewish disputants and with Heathen antagonists, that branch of evidence, which the Prophetic writings supply.

But on the same reference may fairly be grounded a presumption, that some portions of the Sacred Volume above others have an especial claim on our attention and regard. Whilst the expressions employed by our LORD warrant an expectation that no page of Holy Scripture will prove altogether barren

^c St. John v. 22, 23.

of instruction respecting Himself, His nature, His Person, and His offices; whilst they direct the views of all, who were then within reach of His voice—of all, who should afterwards become His Disciples—to the abundance of types and prophecies, which pervade the whole Volume of the Old Testament; they serve to point, in a precise and determinate manner, to such portions as are eminent above the rest, in conveying “the testimony of JESUS CHRIST^d ;” they seem, with an emphatic earnestness, to recommend these portions in particular to the exacter scrutiny of every student of the Sacred Word. Nor can it be wrong to impart to the expressions of the text, a *prospective*, as well as a *retrospective*, meaning. We may surely find in them an anticipation of those Records of our LORD’s own life and conduct—of His words and actions, which were, soon after the time when He spake as man with men, to be prepared by His faithful followers, under the guidance of the Holy Spirit—which were by them to be added to the Canon of Inspired Scripture; and which were, in every future age of the Church and of the world, to exhibit Him, as at once the object of religious worship and the pattern to be humbly imitated.

^d Rev. i. 2.

There cannot for one moment be a doubt, where Christians are to look for a display of the character ; for a disclosure of the doctrines, of the MASTER, after whose name they are called. For *them*, it is the record of the Holy Gospels, which testifies of Him. In that record they begin—in the same record they expect to terminate, their sacred studies; well assured that, after their widest excursions into the field of Biblical learning—after their most accurate investigation of the Law, the Prophets and the Psalms—after their most attentive survey and most diligent examination of that developement of the Christian scheme, which is contained in the Apostolical Epistles—well assured that, after all, it will be their highest wisdom and their only safety to return again to the pure, simple, unadorned narratives of the Four Evangelists ^c; and from them, as from a perennial source, to “ draw with joy the water “ of salvation ^f”—“ that living water, which “ shall spring up within them into everlasting life ^g.”

Under a deep sense of the preeminent interest, which thus belongs to the Gospel history, and of the vast importance which may safely be assigned to that portion of the New

^c Note B.

^f Isaiah xii. 3.

^g St. John iv. 14.

Testament, I purpose, in the course of Lectures about to be delivered from this place, to dwell on certain selected passages of the Life and Doctrine—the conduct and discourses, of our LORD and SAVIOUR, JESUS CHRIST. Numerous have been the attempts to compile, from the authentic history of the Evangelists, the life of CHRIST; and they have been attended with various degrees of success, according to the various views, sentiments and abilities of their authors. It was scarcely possible that any should entirely fail: since the instance is one, in which the original sources of information are copious and easy of access—in which the character and actions to be portrayed, even by such as form the lowest conception of them, are beyond measure wonderful and engaging. Hence, from the earliest Harmonies down to the latest endeavours to put forth a well connected series of the events and circumstances of our SAVIOUR'S Life, much valuable service has been rendered to the interpretation of the New Testament and to the cause of our Holy Religion. Fresh light has been, from time to time, thrown on the difficulties of the Sacred Narrative: apparent discrepancies have been reconciled; alleged inconsistencies have disappeared; and the devout Christian has

derived, from the labours of the learned, a continually increasing power of commending to the acceptance, even of the doubtful and disputatious mind, the unexceptionable Memorials of the Founder of his faith.

I am far from intending to add one more to the number of these laudable and useful attempts. Such an undertaking is not well suited to this place or occasion; and, if it were so, would be less necessary in our University, where diligent care has, often in former times and recently in our own, been bestowed upon this inquiry. My intention rather is to draw, from the Evangelical History, some of the leading illustrations and instances, which it has been providentially appointed to preserve, of the, "*great mystery of Godliness—God manifest in the flesh^h.*" My endeavour will be to apply to practice the Christian doctrine on *the union in our SAVIOUR'S person, of the Divine with the human nature*, by bringing into distinct notice not indeed formal statements on the subject, but some of the principal facts, events and circumstances of the four Gospels, in which that great doctrine is assumed, and, if I may so speak, *exhibited in action*.

I am well aware, that the high argument

^h 1 Tim. iii. 16.

with which my design is connected, little requires the aid of any fresh advocate. "The Divinity of our LORD and SAVIOUR, JESUS CHRIST," is a subject, for the consideration of which, the Institution of this Lecture has, in express terms, provided: and to which, accordingly, the talents and learning of several of my predecessors have been usefully directed. Room is however left for subordinate, although they may be feebler, efforts: and the following remarks will shew the nature and amount of the advantage proposed, on the present occasion, to be sought from an uncontroversial study of the Holy Gospels.

For weak and imperfect creatures, such as we find ourselves to be, endowed indeed with intellectual, moral and spiritual faculties, but impeded in the exercise of those faculties by a material body, their allotted vehicle and instrument; surrounded also by external objects, that suit our appetites and gratify our senses; for creatures, like ourselves, thus circumstanced, one of the most difficult of all efforts is, to withdraw our thoughts from the works of GOD, and fix them steadily on the mighty Work-master, the Author, the Preserver and the Governor of all that is within us and around us. "Lo! He goeth by us, and we see Him not: He passeth on also,

“but we perceive him notⁱ.” Even when some determined exertion of the mind has been made, and has proved not altogether unsuccessful, there is danger lest the result should be a cold, barren, unpractical speculation ; or an awful impression, thrilling for the soul, while it shall last, likely soon to fail ; and calculated, even during its short continuance, rather to alienate the affections from a Being so tremendous than to attract and win the heart.

The universal tendency of fallen man to idolatry sets this difficulty in a clear light. In every age and every region, he has embodied such notions as tradition may have conveyed or reason have suggested, of the Divine Being and attributes, in gross, earthly forms, perceptible and tangible ; and thus he has hoped to keep alive in his own bosom and in the breasts of others, some sense of that Supreme authority, to which he acknowledges the duty of submission. The attempt is vain—the hope deceitful ; for the result has ever been what a distinguished Father of the Church has well called—“*a godless multiplicity of “gods*”^j,” a real and practical forgetfulness and oversight of the true God.

It pleased the ALMIGHTY and ALL-WISE

ⁱ Job ix. 11.

^j Note C.

Jehovan, in placing one chosen nation under a peculiar dispensation, to provide against the common danger in this respect, by adopting an extraordinary system of direct and frequent interference, whereby His presence and superintendence might be indubitably ascertained; whilst, at the same time, He withheld all such manifestation of His glory, as might afford occasion or excuse for material representation. “The LORD spake unto you
“out of the midst of the fire: ye heard the
“voice of the words, but saw no similitude;
“only ye heard a voice. Take ye therefore
“good heed unto yourselves; for ye saw no
“manner of similitude on the day that the
“LORD spake unto you in Horeb, out of the
“midst of the fire; lest ye corrupt yourselves,
“and make you a graven image, the similitude of any figure, the likeness of male or
“female, the likeness of any beast that is on
“the earth, the likeness of any winged fowl
“that flieth in the air, the likeness of any
“thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine
“eyes unto heaven; and when thou seest the
“sun and the moon and the stars, even all the
“host of heaven, shouldest be driven to worship them, and serve them, which the LORD

“thy God, hath divided unto all nations, “under the whole heaven^k.” Notwithstanding these precautions—notwithstanding prohibitions thus plain and express—in spite of the scheme of the Theocracy, in the beginning of their national independence; and the continuance during the gradual decline of the Theocracy, and through the whole period of their national existence, of a system of rites, ceremonies and ordinances, well adapted to carry into all the transactions of private and ordinary life an abiding sense of the presence and authority of God—the descendants of Abraham often betrayed the degenerate tendency of the common race of Adam; and, by their actions, loudly declared: “^lWe will be “as the heathen, as the families of the countries, to serve wood and stone^m.” In the consummation of the Law by the Gospel; in that system of “grace and truth,” which followed “the law given by Moses and which came by “JESUS CHRISTⁿ,” we are called to observe a striking contrast between the Old and the New Dispensation, of superior means for accomplishing the same end. “God, who at sundry “times and in divers manners spake in time “past unto the Fathers by the Prophets, hath,

^k Deut. iv. 12, 15—19.

^l Ezek. xx. 32.

^m Note D.

ⁿ St. John i. 16, 17.

“ in these last days, spoken unto us by His
 “ Son, whom He hath appointed heir of all
 “ things.” “ The Word was made flesh, and
 “ dwelt among us, (and we beheld His glory,
 “ the glory as of the only begotten of the
 “ Father,) full of grace and truth^o.” In this
 arrangement of the Divine wisdom and good-
 ness, is made a suitable provision for the
 wants—by this astonishing Dispensation is
 afforded an effectual help, for the weakness
 of our moral and spiritual nature^q. And of
 the Holy Gospels, the divinely ordained means
 of announcing and publishing this arrange-
 ment and this dispensation to the world, it is
 one chief purpose—one main end and office,
 to place within constant reach of man the
 provision and the help, of which he is, and
 ever will be in need. If we rightly under-
 stand and duly use, our Christian privilege,
 we are allowed to see God, no longer by dim
 analogy ; nor darkly through the ill-reflecting
 mirror of human reasoning and deduction,
 but *substantially* revealed, in the Person of
 His well-beloved Son, in whom “ ‘dwelleth all
 “ the fulness of the GODHEAD bodily^s.” The
 Divine Majesty is thus veiled, without being
 in any degree sullied. The awe and reve-

^o Heb. i. 1, 2.

^p St. John i. 14.

^q Note E.

^r Col. ii. 9.

^s Note F.

rence, which the presence of God is fitted to inspire, are tempered and moderated by a sense of His condescension to our low estate. His attributes of justice and of benevolence, which most nearly concern us, as subjects of His moral government, are rendered distinctly intelligible; and are shewn to be exercised towards us on principles that are in strict accordance with the apprehensions of our minds and the sentiments of our hearts; whilst His attributes of power, of knowledge and of purity, (attributes, on the first discovery of which weak, sinful and dependent beings may well shudder,) are so brought near and so benignantly accommodated to our thoughts and feelings, as to encourage our reliance on them, and our hope of being benefited by them. Thus is it that, on the most momentous of all subjects—on the first principle of all true religion—we are secured against the danger of running, on the one hand, into cold, philosophical abstractions; and, on the other, into gross conceptions; into low, unworthy, and debasing practices. But in order to gain this security, in order to avail ourselves of this, our lofty privilege, it becomes necessary to dwell, with fixed attention, on the Gospel narratives; and to contemplate, with steadfast eye, the adorable

Person and the wonderful actions of the Son of God, who was also the Son of man. We must form the habit of listening, with a quick, intelligent and willing ear, to His engaging eloquence. We must take pains to trace His unwearied footsteps, in His journeyings of charity through Judæa, Samaria and Galilee. We must observe, and, in observing, pause to admire, the ever wakeful activity of His beneficence, the mild majesty of His demeanour, the firmness of His patience, the simplicity, the beauty, the practical wisdom and powerful efficiency of the lessons, which He taught. Then are the *hearts* of His faithful followers most likely to *burn* within them—to glow with a devout and holy satisfaction in what they have already learned, and with an eager curiosity to learn yet more—when “He,” through the medium of the Gospels, as it were, again “talks with them by the way, and opens “to them the Scriptures[†].” Through that medium especially, are we invited and encouraged to “make ourselves acquainted with “God, and be at peace.”” By becoming familiar with those scenes, in which the incarnate Word relieved the wants, soothed the sorrows, and entered into the secret thoughts and feelings of the companions and hearers, by whom

[†] St. Luke xxiv. 32.

^u Job xxii. 21.

He was surrounded, are we to gain a just conception—a conception that can be applied and used, of the goodness, the omnipresence and the all-pervading influence of GOD. The soft and tender tones of mercy, which, in the Gospels, pronounce the sentence of forgiveness of sins—the uncomplaining, yet touching notices, therein preserved, of trials undergone, of contumely borne, of privations and sufferings endured, for the sake, not of the meek and merciful Redeemer Himself, but of sinners, wayward and perverse—His persecutors and His murderers; these are intended and well calculated to convey to our inmost souls a lowly hope of reconciliation with GOD, even for ourselves, to be effected by the interference of “the one Mediator between GOD and man, “the man CHRIST JESUS^x.” By us the precepts of the Divine Law are to be understood, as they are graciously interpreted in the Discourses of our LORD; and to be obeyed, as they are in the same Discourses enforced by the most cogent motives, the most persuasive addresses to each feeling of admiration, gratitude and love. In the prayers, which He offered to His Father; above all, in that hallowed form of prayer, which He prescribed for the use of His disciples, we are to learn

^x 1 Tim. ii. 5.

the duty and the privilege of Prayer^y. When He speaks at once of the omniscience and the omnipotence of God, and of the absolute necessity of prayer—when He thus combines the attributes of God and the duty of man, which a short-sighted philosophy has often deemed irreconcilable with each other—we are called to remember and to confess that we are listening to a Teacher, who speaks “as one having authority and not as the “Scribes^z :” that, as “the only begotten Son, “which is in the bosom of the Father^a,” He has, in this instance, “declared the Father”—explained His dealings, and given an account of His dispensations^b.

Nor let it be said that the duty and the advantage of having recourse to the Gospel History, for purposes like these, are too well known and too universally acknowledged to need any special enforcement or any express guidance and direction. It may justly be feared that such is far from being the case. It may reasonably be doubted whether or not, in some former ages of the Church, there have been found—whether or not, in the present age, there are found, the kind and the degree of interest in the Evangelical Re-

^y Note G.

^z St. Matt. vii. 29.

^a St. John i. 18.

^b Note H.

cords, which it will be the object of these Lectures to awaken and keep alive. The Holy Gospels have undoubtedly been sifted with a jealous anxiety, of which the history of Literature scarcely affords any parallel instance. The scruples of friends and the suspicions of enemies; the acumen of learned critics, professing an entire indifference respecting what they contemptuously call *Dogmas of faith*, and actuated by curiosity alone; the arts of wily and insidious adversaries; the attacks of open and avowed assailants; all have contributed towards the severity of that ordeal, to which the Memorials of our LORD and SAVIOUR have been subjected. Nor is it possible to reflect on the earlier dangers of suppression, depravation and corruption, to which they were exposed, or on the daring speculations, for which they have in modern times furnished occasion, without being led thankfully to acknowledge that vigilance of the Christian Church, which, under the good Providence of GOD, has succeeded in preserving the sacred treasure and in handing it down, from age to age, unmutated and unimpaired. There is matter for farther thankfulness in the consideration that the very difficulties, which, from the nature of the case, have unavoidably beset

a written History, have been over-ruled for good. As, in ancient times, the existence of spurious or altered Gospels and the attempts to pass them current, had the effect of rendering unambiguous and undoubted the evidence in favour of the genuine and authentic writings of the Evangelists; so, in our own times, the numerous questions that have arisen and have been warmly agitated, respecting the original sources, the inspiration, the language, the comparative merits of the Four Gospels, have been followed by the excellent result of so attracting and employing the various faculties of the human mind as to arrest and fix attention; and of fixed attention the farther result has generally been and surely will be, for each well trained and judicious inquirer, to impart an increased confidence in referring to witnesses, distinct yet harmonious—to reporters of the same events and circumstances, marvellously agreeing in the main, yet so far differing as to shew plainly that their general agreement was without concert or collusion. From researches of the deepest interest, in which he has been engaged, the student at length rises, abundantly satisfied with regard to the chief subject of his inquiry; and having moreover gained the incidental advantage of impress-

ing on his memory and engraving on his heart the occurrences and the lessons of the most important of all Histories. And among these lessons are doubtless included many, which put prominently forward the combination, in the Person of our LORD, of Divine perfections with human virtues ; many, which shew, not in the vivid colouring of Prophetic description, but in the energy of life and action, “ the high and lofty One that inhabiteth eternity, whose name is Holy, dwelling also with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones^c.” True as this statement is of the collateral and, as it were, incidental advantage, which attends even the critical examination of the Holy Gospels, when it is undertaken and carried on with sincerity, in a serious temper and by competent ability ; it may still be contended that far less frequently than was either to be expected or to be desired, have the Gospels been approached and surveyed as a conspicuous portion of that “ matchless Temple, in which the DEITY is preached and adored ;” and that far too seldom have they been examined and employed, for the express and designed end of

^c Is. lvii. 15.

“ increasing the awe and exciting the devotion” of the lowly worshipper^d.

On the present occasion then it is proposed that “ disputes and questions, enemies
“ to piety, abatements of true devotion and
“ hitherto in this cause but over-patiently
“ heard, shall for a while take their rest^e.” Heresy will be, not so much *confuted*, as *anticipated* and *excluded*. An endeavour will be made so to store the mind with sound and wholesome doctrine and so to bring home that doctrine in all its practical bearings on the heart and conduct, in respect at least of one grand and influential verity, that “ there
“ may be no place left, either for error in religion or for viciousness in life^f.” Against the vain love of discovery and theory on subjects too lofty for the reach, too dark for the penetration of man—against the fatal tendency to be misled by plausible but shallow conceits and notions—against a fond indulgence in subtle refinements and in perplexing niceties of speculation—against error, alike in its earlier and in its later forms; a security will be sought in the plain letter of the Sacred Narrative—in the affecting, yet simple statements, which the pages of the

^d Note I.

^e Hooker’s Eccles. Pol. V. 67.

^f Exhortation in the Form for the Ordering of Priests.

Holy Gospels contain. Had the curious and restless temper of our race submitted to this salutary control, had men been satisfied with that truth, which has been revealed for their information and comfort, the Christian Church would have been spared the misfortune and the misery of witnessing many serious evils that have disturbed her peace and diminished her influence. The annals of primitive and even Apostolical times would not then have had to record an occasional denial of the *proper Divinity*—a more frequent denial of the *real humanity*, of our LORD and SAVIOUR^s—the annals of the succeeding ages would not have related such attempts to reconcile the notion of His distinct Personality with the doctrine of the Divine unity or to explain the union of the two natures in His Person as ended—as indeed could not but end—in inextricable confusion of thought and language; nor would they have furnished so many proofs as they now unhappily contain of a rashness which boldly intruded into the sanctuary of the presence of the MOST HIGH—and presumed confidently to decide the subtlest questions that could arise respecting His essence and attributes. Neither would the more recent history of the Church, have

^s Note K.

been disfigured by accounts of unprofitable discussions and dogmatical decisions, at direct variance with each other: sometimes, on momentous questions, concerning the Person and ministry of our LORD, which affect the whole scheme of Christian doctrine: at other times, on minor points, connected with the same great subject, which admit not of being settled by any efforts of human ingenuity or of being applied to practice, and which therefore, in spite of the exaggerations of party zeal, on the one side and on the other, must be pronounced to be, after all, *indifferent*^b. Had the Gospel History been thoroughly learned and candidly apprehended and accepted, a large portion of Christendom would not have been still disgraced and disadvantaged by a machinery of intercessors, of images and of relics, which bars the approach of sinners towards the throne of God, and places serious obstacles in their way, as often as they sue for “mercy” and seek “grace to “help in time of needⁱ :” nor, under the purer forms of Protestantism, would there have been found that extreme difficulty, which still exists, of realizing the Divine Presence and of “enduring, as seeing Him, who “is invisible^k.”

^b Note L.ⁱ Heb. iv. 16.^k Heb. xi. 27.

There remains yet another view, under which I am desirous of recommending my present Design to your favourable notice. That our LORD is the *perfect exemplar* of His Church, is a truth universally acknowledged; and that to become so was one end of His appearance upon earth will scarcely be denied by any Christian. In the midst of this general agreement, however, there exist wide differences of opinion; and on a point, which, at first sight, appears manifest and incontrovertible, misapprehensions and mistakes have prevailed that call for our caution, watchfulness and care. Some insist that to furnish a pattern of piety and virtue and to supply the most solemn attestation in their favour, were the highest purposes of our blessed SAVIOUR'S life, sufferings and death. His moral and religious lessons these persons profess to value, as being in harmony with His own conduct; as deriving illustration and practical influence from His actions; and as serving, in their turn, to throw light upon the scenes, in which He vouchsafed to be present. In Him they behold such an union, as they can perceive in no other instance, of strictness of rule with undeviating practice; of unbending firmness of principle and precept with a correspondent exactness

of manners and behaviour. In the meantime, they overlook the sublimer mysteries of Redemption; as they dwell not on the grandeur of the achievements of the Son of God, in behalf of the race of man, so neither do they contemplate that union in His Person of the Divine with the human nature, by virtue of which He is in Holy Scripture represented to have effected those achievements.

Others, conversant with the details of Evangelical doctrine, as those details have been drawn from Holy Scripture and arranged in one well-compacted system, confess indeed that *they* too see, in the Divine Redeemer, a copy of each excellence, at which it is their duty to aim. They hear His voice, which loudly, yet with winning tenderness, bids them “learn of Him” and follow the example of His “meekness and lowliness of heart¹ ;” and they declare their resolute purpose to comply with the command. But the real tendency of their minds is in another direction. They are fond of fixing their thoughts and their hopes chiefly on the great work, which JESUS CHRIST accomplished for mankind; the faith in Him, which they endeavour to cherish, is a simple reliance on His sufferings, regarded as vicarious: on His

¹ St. Matt. xi. 29.

meritorious cross and passion ; on His precious death and His prevailing intercession.

Now it is conceived that both of these opposite parties require equally to be reminded that there is a way of contemplating the Holy Gospels, which they have too much neglected. The former class of persons need to be admonished that, in the Person and character of our LORD, are displayed the imitable attributes of GOD, which by virtue of their mysterious connection with the sinless yet sympathizing nature of man are brought down to the level of our perceptions. They are to be told that through Him we can best learn what is that perfection of virtue, in which we are by Himself exhorted to become like our Father, which is in heaven ; and that then only are His *human* virtues likely to exert their full and transforming influence over our souls, when we behold them in their just relation to the glory of His GODHEAD. Such must have been the impression, under which St. Paul charged the Philippians to “ let this mind be in them, which was also in “ CHRIST JESUS ^m”—for, having given this charge, he immediately insists upon that stupendous proof of condescension and humility,

^m Phil. ii. 5.

which was afforded by concealing under “the
“ form of a servant and the likeness of men,”
that nature, in which He was “equal with
“ GOD.” It is clear that St. Paul founds the
precept here given on the principle that our
attempts to imitate even His lowly temper,
depend, for their success, upon keeping in
view the Divine glory of our Patternⁿ. Nor
can we be surprised that they who forget this
principle of the inspired Apostle, and who, in
denying or overlooking the *Divine nature* and
essential dignity of our LORD, profess an in-
tention of magnifying the importance and
increasing the value of His *human example*,
are disappointed of their hope. Their griev-
ous error returns upon themselves; and by
lowering their conceptions of the SAVIOUR’S
majesty, they, in fact, diminish the useful-
ness—they really detract from the influence,
of His high and holy example.

Again, the second class of persons require
to be cautioned against attaching undue im-
portance to theoretical accuracy and system-
atic precision—against spoiling the simplicity
and tarnishing the lustre of the plan of sal-
vation by the devices of men. They are to
be roused to a just feeling of the indispen-

ⁿ Note M.

sable necessity, after all that has been done *for* them, of a great work, which is to be effected *within* them—of a moral renewal and a spiritual elevation, towards which, under the promised agency of the Holy Spirit, every possible aid will be wanted and must be employed. Nor can they be more effectually roused to this wholesome feeling, or more happily guided and assisted, when they are once under its influence, than by being directed to form an intimate acquaintance with the Gospel narratives; to renew once more the scenes therein described; and to borrow from the Sacred page the lively image of a Friend and an Instructor, *human* and therefore suited to all the exigencies of daily life; *Divine*, and therefore ever near at hand, and “mighty to save.”

It is unnecessary to add more by way of introduction to that undertaking, which I shall endeavour, in the ensuing Lectures, to execute. For the present, therefore, I shall content myself with expressing an earnest hope that my attempts may be made, and their results accepted, in the spirit, which dictated to a bright ornament of the Western Church, in the fifth century, the following

language: “ Let the weakness of man ever
“ sink under the burden of telling the glory
“ of God, and own itself unequal to the task
“ of unfolding the works of His mercy. Dull
“ in perception, slow in talent, wanting in
“ eloquence for such a theme, let us make
“ our utmost efforts, and we shall still find
“ that even our *right* thoughts and feelings,
“ concerning the Majesty of our LORD and
“ SAVIOUR, will prove too low^P!”

P Note N.

SERMON II.

ST. LUKE iv. 40.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

THE most cursory reader of the Gospels, in casting only a superficial glance over their contents, is compelled to take notice of the Miracles, ascribed to our LORD during His ministry, and recorded, sometimes, in a brief and comprehensive summary, like that of the text; at other times and more frequently, in detailed and circumstantial narratives. It is to this feature of the Evangelical History that I purpose, on the present occasion, to draw your attention. I intend to contemplate the supernatural works performed—the extraordinary deeds of power and of mercy done by JESUS CHRIST “*in the days of His flesh*”^a—more especially with a view to ascertain what indications they afford of the glory of His

^a Heb. v. 7.

Divine nature—to mark how, through their means, some rays of a Divine effulgence are shed over His Person and actions—and finally, to observe in what manner and to what degree these instances, in which “Himself took “our infirmities and bare our sicknesses^b,” may be applied to our consolation and support; how they may convey into our souls an assurance of the presence of God with ourselves, and may serve to shew that we too are nearly interested in the display and the operation of the sublime attributes of the Most High. Profiting by a suggestion of St. Augustine, I shall “ask of the very miracles of “the Gospels what it is, which they speak “concerning CHRIST? They, if they be but “rightly understood, have a tongue of their “own, and can speak. For, since CHRIST “Himself is *the Word of God*, each deed of “Him, who is *the Word*, is to be by us “esteemed a *Word* from God^c.”

The way however must be cleared by a few preliminary remarks. The meaning of the word *miracles*^d, so far as we are at present concerned with it, may be assumed to be well-known and universally granted. In the acceptance of *works, surpassing human power and addressing the senses of those who attest*

^b Matt. viii. 17.^c Note O.^d Note P.

them, this word has been and will continue to be, understood, by every man of common honesty, who knows the ordinary use of language and has good sense enough to see that, for the convenience of intercourse, he must adhere to that use. That unbelievers themselves sometimes forget their own pretended difficulties and objections, and the questionings and cavils, thence arising, is evident from the fact that they are far from relying on any niceties of definition, when they are brought into actual conflict with their Christian opponents. They then choose rather to adopt the method of denying altogether the existence or of explaining away the characteristics, of facts, which, as they are alleged and stated to have taken place, they themselves do not hesitate to call *miraculous*. Now it is to be observed that the name of *miracles* is given to certain actions of our blessed LORD, in precisely the same sense, in which it is applied to certain works of Prophets, under the Old Dispensation; of Apostles and Teachers, under the Gospel; and that, in all cases, the works, so called, are regarded and employed, by the advocates of Revealed Religion, as serving one and the same purpose of evidence, in favour of the Divine commission of those who perform them. Since this whole

subject is one, upon which some indistinctness of conception is apt to lurk, even in minds well-informed and for the most part well-regulated, it becomes important that every statement, with regard to it, should be as clear, as explicit and as secure from the danger of mistake, as language will allow. Be it then remembered that *miracles* were for our SAVIOUR CHRIST, exactly what similar works were for the Prophets, who preceded, and for the Apostles and Preachers of the Gospel, who followed, Himself. For *Him* and for *them*, these wonderful works were credentials, proving them to be messengers from God, shewing that God was with them, adding the sanction and authority of God to all those words and works of theirs, for which they claimed such sanction and authority. Accordingly, to all Scriptural miracles in common have belonged, the sure marks, the undoubted characteristics, the inseparable accompaniments of *plain* and *palpable matters of fact*. As *matters of fact*, they were, at first, fearlessly submitted to eye witnesses; as such, they were published, and recorded in writing, at or soon after, the times of their occurrence; as such, they have been preserved and handed down, through the instrumentality of authentic History. Nor is it a difficult matter

to discover the suitableness of *miracles* to answer that valuable end, which has been assigned to them^c. In works, that display more than human power and, at the same time, are declared, by those who do them, to be done expressly that they may indicate the presence and the interference of God—in such works are undoubtedly seen, so many real tokens of the Divine presence and interference; for the human mind here argues (and if there be security against fatal error in the reason, which the Creator has implanted in us, it *justly* argues) that God, the God of holiness and truth, will not allow, for the purposes of imposture, an abuse of His awful name, or a subversion of the laws and order of His natural government, on the part of beings, of whatever rank, still created, inferior and dependent; subject to His control and ever placed at His entire disposal. Beyond proving a Divine commission and sanction, however, the *direct* argumentative force of miracles does not go. Nor will the Christian student find cause for any serious uneasiness, if he should be led to observe that the miracles of JESUS CHRIST have not always, exactly in the way, in which we should have expected, been urged even thus far, by

^c Note Q.

those distinguished defenders of the Christian cause, whose proximity to the life-time of our LORD might, at first sight, seem to render likely a frequent recurrence to this particular line of argument and a decided partiality for it. Let it not be imagined or surmised that the Fathers of the Church have preserved silence, on the subject of the Gospel miracles ; or have shrunk from the duty of maintaining the reality of the facts of the Sacred History, on all fit occasions. One golden fragment, which Eusebius has preserved, is a specimen of the contrast, that, in the earliest times, was drawn between the works of our SAVIOUR and the practices of mere pretenders to extraordinary powers^f. “ Now the works of our SAVIOUR were ever before the eyes of men ; “ for they were real ; the persons, whose diseases were healed ; they, who rose from the “ dead—these were objects of sight, not only “ in the act of receiving cures and of rising ; “ but also, in their open continuance afterwards among men ; and this, not only while “ our SAVIOUR sojourned upon earth, but after His removal also ; for they lived a considerable while, so that some of them have “ reached even my own times.”

Such are the words—the *few*, but *precious*

^f Note R.

words—of a cotemporary and surviving scholar of the Apostles ; the abruptness of their commencement (for they begin with a conjunction of contrast) puts before us, in a forcible manner, the nature of that whole passage of his Apology, from which they have been torn ; and gives us an affecting hint of the kind of loss which we have, in this instance, to deplore. Nor is this primitive writer singular, in the notice, which he takes, of the subject ; or in the purpose, to which he applies his just and discriminating view of the case. It would be easy to collect an uninterrupted series of testimonies to the same effect, from his age downwards, until we should reach that point of time in the Christian era, at which no farther interest would be attached to the inquiry. Passages, which have been sometimes quoted from the most eminent Christian Apologists of the three first centuries, (and the number of such passages might easily be increased) establish beyond contradiction their cordial acceptance of and firm confidence in, the miracles of the Gospel History^s. They often go so far as to derive from those miracles direct proofs of the Divine nature of Him who wrought them.

^s Note S.

If, however, it be granted, that in some remarkable instances they fall short of expectations which *we* may have formed: and appear to us to unfold this particular argument less fully, or to insist on it less strongly than we could have desired, we may rest assured that their conduct was guided by a prudent reference to those habits of thought, and prepossessions of their adversaries, of which we can perceive the very distinct traces in their own allusions, statements and answers. They themselves knew well—they have often shewn that they knew well—how to distinguish the Christian miracles from the juggling tricks and lying wonders of magic, and its kindred arts: yet was it expedient that, in selecting and enforcing their arguments, they should advert to the blindness, which *could* not see—to the perverseness and wilfulness, which *would* not perceive, the manifest and striking difference. Meanwhile, for any appearance of omitting, or undervaluing the argument from the miracles of our Lord on the part of Christians; for any insensibility to the nature and efficacy of the same argument, on the part of the enemies of Christianity, an abundant compensation is made by the service, which has, in this respect, been rendered to ourselves and to the Church for ever. Our

certain knowledge—our satisfactory and entire assurance of the reality of those miraculous facts, on which our faith is founded, we partly owe to the conspiring and coinciding testimonies of both friends and foes, in the early ages of Christianity. On all hands, the facts are acknowledged; the events in question are allowed to have happened. The disputes turn rather on the character, the sources and the ends of the works done, than on the existence of the works themselves. This is an observation of no small moment; since it is impossible to doubt that such Jewish objectors, as Trypho and his companions, or such heathen adversaries as Celsus and Porphyry would gladly and eagerly have availed themselves of every possibility of impugning facts, which it cost them much trouble to explain away and to deprive of the force of evidence. Had these acute and skilful disputants adopted a different method; had they ventured to deny the assertions and to refute the statements of their Christian antagonists, we should undoubtedly have received, at the hands of the latter, a vindication well suited to what would then have been the posture of affairs—a vindication, to which their abilities were fully competent, and for which they were furnished with all requisite

materials. But, under the actual circumstances of the case, we are in possession of proofs, which, if they cannot be called *stronger*, are, at all events, simpler and less embarrassed than they would otherwise have been ; we secure a firm hold of that only link in the chain of evidence, which it was the office of antiquity to supply ; and, living ourselves in an atmosphere of light, which the united influence of reason and of religion has cleared of the mists of superstition and of the illusions of a disordered imagination, we can calmly behold and justly estimate the relations, tendencies and results of facts, concerning which eye-witnesses were not more certain than ourselves.—Never, indeed, ought we to forget, that the complete and perfect demonstration of the MESSIAH includes within its ample range an astonishing variety of considerations, and makes its loud and unanswerable appeal to every faculty of the mind and every feeling of the heart of man ; yet are we also bound to remember, that it ultimately and originally rests upon the solid and deeply-laid foundations of *Prophecy* and *Miracles*—of *Prophecy*, fulfilled in the Person and the Life—of *Miracles*, wrought by the power of, JESUS CHRIST—*miracles*, which in themselves and taken alone, are sufficient to prove—to

establish beyond reasonable doubt—not indeed more, yet certainly not less, than that *He came as a messenger from God.*

It is when we proceed to hear the message itself, which He brought from Heaven and delivered upon earth, that we gain the power of using the same miracles, in the way of proof, for a still higher purpose. It is when we listen to the doctrines which He, as a Divinely sanctioned Instructor, laid down in His Discourses, and proposed to the acceptance of mankind, that we are enabled to connect His deeds with a power, not *imparted* but *essential*; not *supernatural* merely, but *Almighty*. When we find that, on one occasion, He was understood to claim God for his Father, in such sense as to make Himself equal with God^h, and yet spake not one word, which implied that His meaning had been mistaken; when, on another occasion, we are informed of his clear statement, “I and my Father are “oneⁱ”—and of the effect of that statement on the minds of his hearers, who “took up “stones to stone him^k,” and to His mild expostulation replied, “For a good work we “stone thee not, but for blasphemy; and because that Thou, being a man, makest thy-

^h St. John v. 17, 18.

ⁱ St. John x. 30.

^k St. John x. 31, 33.

“ self God :” and when we learn that the statement was neither retracted, nor so explained as to lose its offensive character ; since, after all that He had said, “ they sought “ again to take Him !” —when, in short, we discover that such were among the prominent lessons of our LORD’S ministry—then are we fairly warranted in drawing, even from His miracles, a decisive proof of His proper Divinity^m. He has Himself expressly declared that He is God. The declaration is one of the most solemn of all those, which He made in His office of “ a Teacher come “ from God :” and, as such, “ doing miracles, “ which no man can do, except God be with “ him :” and every declaration made under circumstances like these, we are bound to believe. The *direct* and *immediate* proof here consists of our SAVIOR’S own assertions : but *miracles* impart to His assertions their weight and value in the scale of evidence. And thus is it, that the miraculous works of the Son of man may be alleged as *indirect* and *mediate*, yet *valid* proofs even of His Divine nature.

If I have exposed myself to the charge of dwelling too long on considerations that cannot but be familiar to the minds of many and that are only introductory to my main

^l St. John x. 39.

^m Note T.

ⁿ St. John iii. 2.

design, I must own that I have deliberately done so. The suggestions, which I am about to offer, relate to such secondary use and application of the Gospel Miracles as can be properly and safely made only by those, who thoroughly understand and constantly keep in mind the grand and primary intent and purpose of those Miracles.

By insisting therefore strongly on the latter point, I have endeavoured to guard, from the first, against any confusion of thought, on the Christian evidences, which might otherwise arise ; and to discountenance an opinion, which *has not been*—which *is* not without its favourers, that the cause of our Holy Religion may be supported by what is called *internal* evidence, and may be left to stand without any acknowledged dependence on the basis of reasoning—of such sound reasoning as addresses the understanding and satisfies every demand of that master faculty.

The everlasting welfare of man is involved in his religious hopes and persuasions ; nor were it fitting that interests so momentous, should be intrusted to the fluctuations of feeling, the uncertainty of a lively imagination or the caprice of fancy. For the religious wants of our nature, a far better provision has been made ; and the means of a firm con-

viction, resting on the immovable ground of solid argument, have been abundantly supplied. Numerous indeed are the instances, to be found within the Christian Church, of an unquestioning faith and a simple-hearted reliance, which supersede the anxiety and labours of investigation. Such faith and such reliance are the blessed result of early training and the first reward of holiness of life. Meanwhile, ample materials for a full investigation are known to be at hand; and under an abiding assurance of this truth, every Christian is invited to apply to the Sacred Scriptures, in general, and to the Holy Gospels, in particular, an exactness of inspection, which daily practice will improve; whilst a discovery of many internal proofs of Revelation and of many illustrations of its leading doctrines, which were at first hidden from his eyes, will soon repay his diligence. It becomes his privilege to occupy a citadel, whose situation and whose outworks bid defiance to the assault of external foes; and to dwell in an abode of safety and of peace, whose unfrequented pathways he may explore, without fear of interruption—whose fertility and beauty he may enjoy with a never-failing freshness of delight. The farther his researches are carried, the more will

new views of the excellence and harmony of Divine truth open before him ; and in these opening views he will find the welcome confirmations of his faith—the means of removing doubts, of elucidating obscurities, of disentangling perplexities, and of silencing the voice of forward disputation.

It is to a research of this kind that I now at length proceed ; and, in pursuance of the plan I have proposed, look for such indications of the Divine nature and Majesty as the Miracles of our LORD and SAVIOUR, recorded in the Gospels, may afford. My design admits not of being commenced, until the miraculous facts themselves have been allowed—have served their proper ends of evidence—and have assisted in establishing that great doctrine of our LORD's Divinity, which I also assume as, on other grounds, settled and proved, before I approach the subject.

Now it may be, in the first place, remarked that such indications as we seek, are beforehand likely to be found. If there be indeed that awful interval, which the voice of Inspiration declares, between the messengers and ministers of the human race, whom GOD has been pleased to employ, and “His SON, “the brightness of His glory, the express “image of His person, and upholding all

“ things by the word of His power ”—is it not probable that some characteristic differences of manner, of action and of language between Him and them, should impress on His miracles a note of the vast—the infinite superiority? In agreement with this antecedent probability, it has happened that miraculous powers were altogether withheld from St. John the Baptist, the immediate forerunner of our Lord—the Elias of the New Testament—that illustrious messenger of God, who was “ more than a Prophet ; than whom, “ among them that are born of women, there “ had not risen a greater^p. ” If, in *his* instance, one proof that his successor was “ mightier “ than he, whose shoes he was not worthy to “ bear^q—the latchet of whose shoes he was “ not worthy to stoop down and unloose^r ”—if, I say, one proof of St. John’s inferiority was seen in the absence of miracles from his ministry ; we may be confirmed in our expectation of finding in other instances, where supernatural powers have been granted, some marks of inferiority, in connection with their *exercise*. Nor will it be denied that upon the minds of most readers of the Gospel History has been produced some vague and ge-

^p Heb. i. 3. ^p St. Matt. xi. 9. 11. 14. ^q St. Matt. iii. 11.

^r St. Mark i. 7.

neral impression of the superiority of our LORD, in respect of power and dignity, over other workers of miracles, whether before or after Himself. There is however one remarkable passage, in which our great Teacher may seem to warn us that such an impression is wrong—that no such comparative view of Himself and His Apostles can be rightly entertained. St. John relates that JESUS, in His last affecting conversation with His disciples before He “went forth over the brook Cedron and entered the garden of Gethsemane^s,” uttered that promise of extraordinary powers, which the Evangelists represent Him to have given in plain terms on other occasions: “Verily, verily, I say unto you: He “that believeth on me, the works that I do, “shall he do also, and greater works than “these shall he do, because I go unto my “Father. And whatsoever ye shall ask in “my name, that will I do, that the Father “may be glorified in the Son. If ye shall “ask any thing in my name, I will do it^t.” In these verses may be discerned the same promise, which is elsewhere conveyed almost in the same terms. But here is found a feature of comparison not elsewhere to be observed. “The works that I do, shall he do

^s St. John xviii. 1.

^t St. John xiv. 12.

“also : and greater *works* than these shall he do.” The expression “*works*,” introduced into the latter clause of our translation, has no corresponding word in the original ; and it may be safely said that the natural interpretation, for one who reads the Greek text without prepossession, is as follows : “The very works that I do, shall he do also ; and *results, yet greater than these works, shall he produce*.” By this interpretation, we are relieved from the difficult task, which many commentators have deemed themselves obliged to undertake, of seeking, in the miracles of the Apostles, such marks as might, in some sort and in some sense, exalt them above those of their Master ; by the same interpretation, we are left at perfect liberty to pursue that train of reflection, upon which we are now entering. In the marvellous works, performed by the Apostles and their companions, we perceive the fulfilment of one clause of our blessed SAVIOUR’S promise ; whilst in the end which those works promoted and to which they were subservient, namely, *the moral and spiritual improvement of mankind—the regeneration of the world*—we behold that yet greater—that far more important, *result*, of which He also spake.

^u Note U.

As the end is greater than the means ; as the effect is more valuable than the instrument, through which it has been produced ; so was that conversion of Jews and Gentiles to His religion, which He anticipated and foretold, justly reckoned and fitly called by JESUS CHRIST a result of the Divine interference still greater—more valuable and more important than even His own display of miraculous agency.

When from a general acknowledgment and admiration of our LORD's superiority over other workers of miracles, however distinguished, we pass to a consideration of the particular points in which that superiority was displayed, we can scarcely fail, in the very outset of the inquiry, to be struck with the *number* and the *variety* of His astonishing deeds. These circumstances alone have in them something very remarkable and are well deserving of our especial notice. As we read the Gospel History, we are apt to forget into how narrow a space of time its occurrences were crowded. When, by an effort of attention, we have recalled to our recollection the real state of the case—when we calmly reflect that the public life and ministry of JESUS CHRIST were comprehended within the limits of three years at

the utmost, we are ready to own that the *glory*, which He *manifested forth* in His miracles shone so continuously as to throw a lustre over every path He trod—over every abode, where He condescended to take up even His temporary home.—If such be the impression, fairly and naturally received from the history, which we read;—from the details of narratives, with which we are favoured; how much more deeply must the same impression be made upon our minds, when we consider that we have before us, in the Evangelical Records, only a selection out of the whole number of our SAVIOUR'S deeds of power. There are many brief and incidental notices, which clearly intimate that the selection is, in fact, a very limited one; and that the number of *unrecorded* miracles far surpasses that of those, which have been minutely related. Thus, St. John, in connection with the beginning of the ministry of our LORD and on the occasion of His attendance at Jerusalem, for the First Passover of His public life, says, “When He was in Jerusalem, at the “ Passover, in the feast-day, many believed in “ His name, when they saw the miracles which “ He did.” Previously to this occasion, we are acquainted with the particulars of *one*

x St. John ii. 23.

miracle only, as having been performed by Christ ; and that one is the miracle at the marriage Feast of Cana, in Galilee, of which, we cannot doubt that the rumour would be brought to Jerusalem, by the people flocking thither for the Passover ; but to which, we are not at liberty to suppose that St. John makes the most distant allusion in the words that have been quoted. We are to remember that St. John is himself the sole and the exact narrator of that "*beginning of miracles at Cana, in Galilee,*" of which he states the result to have been that "*the disciples of JESUS believed on Him*." He has passed on to a time and place, totally distinct, when he speaks of the Paschal Feast at Jerusalem ; nor could he have chosen expressions better calculated than those which he has employed, to signify that the miracles, to which he here refers, were taking place—were in a course of performance—before the eyes of the multitude, assembled for the celebration of the Feast ; and that upon many individuals of that multitude, who had not before had any opportunity of seeing and hearing our LORD, they were powerful enough to produce a belief in His name. Now of these miracles, as it would seem neither few in number nor

y St. John ii. 1. 11.

inconsiderable in weight and influence, no hint is given, no trace is observable, in the three earlier Evangelists. *They* again, on their part, agree in indicating miracles, concerning which St. John is altogether silent. A remarkable instance occurs in that passage of the History, out of which the words of the text are taken. St. Matthew and St. Mark report, as distinctly as St. Luke, the cure at Capernaum, of *Simon's wife's mother, who had been taken with a great fever*; and the three Evangelists follow up this narrative with equivalent statements, although conveyed in different terms, concerning the *number* and *variety* of the gracious interpositions, with which the people of Capernaum were indulged. Their grateful sentiments and suitable behaviour, on this occasion, appear to have entitled them to such indulgence; since St. Luke informs us that they "sought Jesus "and came unto Him and stayed Him that "he should not depart from them^z." Of the particular incidents, which thus won the affections of these warm hearted and honest inhabitants of Capernaum, we have no other account than that, which is to be gathered from the following notices. "When the even "was come, they brought unto Him *many*,

^z St. Luke iv. 42.

“that were possessed with Devils: and He cast
 “out the spirits, with His word, and healed
 “*all that were sick* ^a.” “At even, when the
 “sun did set, they brought unto Him all that
 “were diseased and them that were possessed
 “with devils; and all the city was gathered
 “together at the door. And He healed many
 “that were sick of divers diseases and cast
 “out many Devils ^b.” Such are the accordant
 testimonies of St. Matthew and St. Mark, with
 reference to the circumstances, of which
 St. Luke observes: “^cNow when the sun was
 “setting”—probably when the rest of the
 Sabbath was over and another day, according
 to the Jewish mode of calculation, was be-
 ginning—“all they that had any sick with
 “divers diseases brought them unto Him;
 “and He laid His hands on every one of
 “them and healed them ^d.” Can these inti-
 mations possibly convey less than an assur-
 ance of our blessed LORD’s performance of
unrecorded miracles, many in number, and
various, in character?—The very next stage
 in His life of beneficence is as plainly marked
 by the same distinguishing features. In
 His first journey through the whole of Gali-
 lee, He is represented as “healing all man-

^a St. Matt. viii. 16.

^b St. Mark i. 32.

^c St. Luke iv. 40.

^d Note V.

“ ner of sickness and all manner of disease
“ among the people. And His fame went
“ throughout all Syria, and they brought
“ unto Him all sick people that were taken
“ with divers diseases and torments and those
“ which were possessed with Devils and those
“ which were lunatick and those that had the
“ palsy, and He healed them^c.” At a later
period of His ministry, upon His temporary
retirement from the attacks of the Pharisees
and Herodians, He could secure the privacy
He sought only by ordering that a small ship
should wait on Him; “ because of the mul-
“ titude, lest they should throng Him; for
“ He had healed many; insomuch that they
“ pressed upon Him for to touch Him, as
“ many as had plagues^f.” Nor was He con-
tent with one circuit of the whole country of
Galilee: on yet another occasion of a like cir-
cuit to that already noticed, He again accom-
panied “ the preaching of the Gospel of the
“ Kingdom, with the healing of every sickness,
“ and every disease among the people^g.” It
was in the same region that He afterwards
drew universal attention; and “ whithersoever
“ He entered, into villages or cities or coun-
“ try, they laid their sick in the streets and

^c St. Matt. iv. 23, 24.

^f St. Mark iii. 9, 10.

^g St. Matt. ix. 35.

“besought Him that they might touch, if it
 “were but the border of His garment: and
 “as many as touched Him were made whole^h.”
 And, once more, St. Matthew relates that,
 when He had “gone up into the mountain of
 “Galilee, and had sat down there, great mul-
 “titudes came unto Him, having with them
 “those that were lame, blind, dumb, maimed
 “and many others, and cast them down at
 “JESUS’ feet; and He healed themⁱ.” There are
 two passages that ought to be added to those,
 which have been already quoted. Both come
 from the Gospel according to St. John. Among
 the details of the occurrences of the Feast of
 Tabernacles, at which our LORD was present
 in the last year of His ministry, it is men-
 tioned that “many of the people believed on
 “Him and said: When CHRIST cometh, will
 “He do more miracles than these which this
 “man hath done^k?” This allusion to mira-
 cles wrought and to the effects produced by
 them, although they have been passed over in
 silence or noticed but slightly and generally
 by the Sacred Historians, is so much the more
 interesting, as it plainly shews, in the minds
 of the Jews, an antecedent expectation of
 miracles from their MESSIAH, whenever He
 should appear, surpassing in *number* those of

^h St. Mark vi. 56.

ⁱ St. Matt. xv. 29, 30.

^k St. John vii. 31.

any former Prophet; while the sequel as plainly shews, in the breasts of the Pharisees, a persuasion, which they were at once reluctant to own and unable to disguise, that, in the instance of JESUS of Nazareth, such antecedent expectation—an expectation, which they had themselves cherished and which they had doubtless taken pains to encourage in others, as furnishing a criterion of any claim to the rank and title of the CHRIST—was completely fulfilled. Alarmed lest a claim, thus supported on their own favourite principles, should be universally allowed, “*they sent officers to “take our LORD”*”—upon whose return to them, they had the mortification of hearing the memorable answer, “Never man spake “like this man;”—and of learning that His words of grace and wisdom were in harmonious co-operation with His mighty deeds, towards the increase of *His* influence and the discomfiture of *their* attempts.—The testimony of St. John, at the close of his Gospel, is too striking to be omitted. It is with especial reference to the actions of our LORD after His resurrection that this Evangelist remarks: “Many other signs truly did JESUS in the “presence of His disciples, which are not “written in this book^m:”—but it would seem as

^l St. John vii. 32, 46.

^m St. John xx. 30, 31.

if a review of the whole career of His Master had induced him, shortly after to add : “There
 “are also many other things, which JESUS
 “did, the which if they should be written
 “every one, I suppose that even the world
 “itself could not contain the Books that
 “should be written.” The principle of selection, which guided St. John, had guided his brother-Evangelists also : “These are
 “written, that ye might believe that JESUS is
 “the CHRIST, the Son of GOD ; and that, believing, ye might have life through His
 “name.” For all purposes of reasonable investigation—for every end of entire conviction—a sufficient number of miracles have been related in detail. The rest are briefly and summarily reported ; yet not even so will they fail of their suitable effect, if, by reason of their *number* and *variety*, they lead us to discover fresh and confirming indications that, in the Person of our SAVIOUR CHRIST resided and was exerted, a Power properly Divine—that to “Him, GOD gave not the Spirit by
 “measure.” The mighty works, which displayed themselves in Him, were not occasional and extraordinary efforts, called forth by peculiar and pressing emergencies ; they were by no means studiously accommodated, in

ⁿ St. John xxi. 25.

^o St. John iii. 34.

their circumstances of time and place, to the sole end of manifesting openly His pretensions and of shewing publicly the firm foundation, on which those pretensions rested. Illustrating and exemplifying the Divine attribute of mercy^p, they found their way into every department of human want and woe—into the solitude of the desert, and the retirement of domestic life, as well as into the busy scenes of the occupations, the pleasures and the cares of man. They occurred with a frequency which imparts to them an air of *naturalness*; they were marked by what we may be permitted to call a *facility* of performance, which implies that He, who performed them, was exerting not a *delegated* and *interrupted* but a *native, inherent* and *ever-present ability*. The suffering Son of man abstained indeed from such use of His power as would have relieved His own wants, soothed His own sorrows, prevented or removed His own trials. The abstinence was voluntary; and had respect to the ends of His humiliation; as appeared in that moment of extreme necessity, when, with a calm dignity, He checked the too forward zeal of His defender: “Thinkest thou
“ that I cannot now pray to my Father and
“ He shall presently give me more than twelve

“legions of angels? But how then shall the “Scripture be fulfilled that thus *it must be*^q?” But the benevolent Son of God seldom checked the free, the liberal effluence of His united Power and goodness, when others were concerned. If He any where “*could not do many “miracles*”^r,” it was on account of some peculiar unworthiness and fault of those, by whom He was surrounded. When He occasionally went beyond the bounds of those districts, to which He chiefly confined His ministry, even on the borders of Tyre and Sidon, it was in vain that He “entered into a house and would “have no man know it^s.” His fame had gone before Him; and He “*could not be hid*.” In short, from a careful review of the course, which our blessed Lord pursued upon earth; and from a thoughtful comparison of His miracles, in respect of *variety, frequency and facility* with the miracles elsewhere related in Holy Scripture to have been achieved for special purposes by God’s chosen servants, who were furnished with extraordinary powers; from such review and comparison, we can scarcely receive any other impression than one of awe and reverence; feeling that, in the former case, we have been beholding “Him

^q St. Matt. xxvi. 53, 54.

^r St. Mark vi. 5.

^s St. Mark vii. 24.

“that” in a high and eminent sense “cometh
“from above and therefore is above all;”—
whilst, in the latter case, we have seen them,
who, however richly they may have been
gifted and endowed, were still “*of the earth*”—
and therefore in their actions, betokening, in
their language, “*speaking of*, the earth^t.”

^t St. John iii. 31.

SERMON III.

ST. JOHN xiv. 10.

Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, He doeth the works.

OF the numerous appeals, which our LORD and SAVIOUR, JESUS CHRIST, is reported to have made to His own miracles, in support of the claims that He advanced, one of the most remarkable is contained in the words of the text. They were spoken in the presence of the Eleven Apostles alone, after Judas had already left the “*large upper room*^a,” in which he had partaken with his brethren and their common Master, of the last Paschal supper, and in which the rest appear for some time to have lingered, hanging on the lips of that Teacher, to whom they were in the habit of paying a reverential attention. As they listened, after the traitor had gone out from their company, JESUS awakened their sur-

^a St. Mark xiv. 15.

prise, by intimating that “now is the Son
“of man glorified, and God is glorified in
“Him^b ;” but immediately baffled their cu-
riosity and checked each rising hope of that
kingdom, on which they loved to dwell, by
adding, with an engaging tenderness: “Little
“children, yet a little while I am with you.
“Ye shall seek me; and as I said unto the
“Jews: Whither I go ye cannot come; so
“now I say to you^c.” Strange to the appre-
hensions and unwelcome to the ears of His
faithful followers must have been this com-
munication, respecting His own speedy re-
moval out of their reach! And hard was it
for them to reconcile the hint given of His
approaching glory with a declaration, too
plain to be misunderstood, of His departure
to a place, whither they themselves should
not be able to follow Him! The language
formerly addressed to the Jews, of which our
LORD reminded them, and which He in fact
repeated, had not probably caused any unea-
siness in their breasts or involved them in
any perplexity; for such language was per-
fectly consistent with their opinion and their
expectation that, whithersoever their Master
might betake Himself, they should still be in
attendance on His Person, to fulfil His pur-

^b St. John xiii. 31.

^c St. John xiii. 33.

poses and share His triumphs. But now, they were called to abandon this fondly cherished hope; and the difficulty of complying with the call is graphically set before us, in St. John's account of the conversation that followed. Simon Peter, with characteristic boldness and eagerness, sought a satisfactory explanation by asking: "LORD, whither goest thou^d?" As the first attempt did not at once succeed, Thomas next seized the occasion, which our SAVIOUR'S condescending manner and soothing discourse quickly afforded, of interposing his less direct question: "LORD, we know not whither thou goest, and how can we know the way?" And finally, Philip, in the hope of causing some farther light to be thrown over a subject, which was still felt to be involved in obscurity, ventured to request: "LORD, shew us the Father and it sufficeth us^f." It was in reply to Philip that the words of the text were spoken; and they demanded both of Philip and of his companions, a cordial assent to the doctrine of the intimate union of the Son with the Father, on the ground that it was a doctrine, which our LORD had Himself clearly stated to His Apostles; and that to all His statements a Divine sanction was im-

^d St. John xiii. 36.^e St. John xiv. 5.^f St. John xiv. 8.

parted by the works He had performed—which works, He moreover, on this occasion, in plain and unambiguous terms, described as being *the works of the Father—of God in the Person of His Son*. “^gThe Father that dwelleth in me, He doeth the works^h.” With this assertion is naturally and closely connected the train of reflection, which was begun, in the last, and is to be carried on, in the present, Lecture. Some indications of a Power, truly and properly Divine, were then observed in those circumstances of *number and variety*, which belong to the miracles of JESUS CHRIST. I now proceed to notice such farther indications of the same sort as other like circumstances may furnish.

Next in order to *number and variety*, among the particulars distinguishing our Lord's miracles, may be reckoned *the tone of independent authority with which He spake and they were done*. Of this circumstance, almost always accompanying His works, and of its natural effect upon the minds of the beholders and hearers, a more suitable instance or a stronger illustration cannot be found, than in the case of the “man with an unclean spirit in the Synagogue of Capernaumⁱ,” of

^g St. John xiv. 10.

^h Note X.

ⁱ St. Mark i. 23. and St. Luke iv. 33.

whose deliverance both St. Mark and St. Luke have preserved a memorial. The words of rebuke: "Hold thy peace and come out of him:" were no sooner uttered than they were followed by the intended result; and the witnesses "were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what new doctrine is this? for *with authority commandeth* He even the unclean spirits and they do obey Him;" or, as St. Luke reports, "they spake among themselves, saying; What a word is this! for with *authority* and *power* He *commandeth* the unclean spirits and they come out." The more familiar any one becomes with the History of the Old Testament, and with the earliest Annals of the Christian Church, whether those Annals are supplied by the Inspired Scriptures or by the Writings that are nearest to them in time and in authority; the more will he be alive to the existence and sensible of the force and import, of this character of the miraculous agency of our LORD. The most illustrious of the Prophets are seen to have ascribed their extraordinary and supernatural deeds on all occasions to aid vouchsafed from above, to strength imparted from on high, to power borrowed and derived

from the ALMIGHTY source alike of wisdom and of power. Moses, the greatest of them all, appears before us every where, throughout his astonishing History, as the subordinate and commissioned agent of the LORD JEHOVAH. His earnest and pathetic intercessions in behalf of the stiff-necked and rebellious people, whom he was appointed to guide and govern ;—his severe expostulations, when they murmured against himself and Aaron : “ What are *we*, that ye murmur “ against us ?¹” “ What are *we* ? Your mur-
“ murings are not against *us* but against the “ LORD :” his threatening of awful and immediate vengeance, to be executed upon Korah and his company, which was destined to shew that “ the LORD had sent him to do all “ these works—for he had not done them of “ his own mind^m :”—all these instances exhibit him in the light of an exalted and highly favoured minister of the Supreme God—yet not more than a minister, openly professing his dependence on that Being, whose servant he was, and ever both speaking and acting according to directions, which he states himself to have received ; and for the production of results, which, in the name of the LORD, he had foretold. Si-

¹ Exodus xvi. 7, 8.

^m Numbers xvi. 28.

milar remarks may be applied to the cases of those distinguished Prophets under the earlier Dispensation, who came after Moses, and were, like him, endued with miraculous powers. They implore assistance suited to the immediate occasion of their interference; they announce what they are about to do; they speak of that, which they have done, not as their own achievement, but as the sure token of the Divine presence with them and of the Divine sanction of their messages. If, in some few instances, there seems, at first sight, to be no express reference to agency beyond that of the Prophet himself, a close inspection of the Sacred narrative will shew that even these instances are strictly in keeping with the general tenour of the History, in the midst of which they stand; and that the attendant circumstances of the scene are always such as to imply—often such as clearly to indicate the acknowledged subordination and dependence of instruments, that are but human, although employed on special occasions in super-human effortsⁿ. In the very opening of the History of the Christian Church, after our LORD's resurrection; in the first beginning of the *exercise* of that power, which was granted to the Apostles after the

ⁿ Note Y.

gift of the Holy Ghost on the day of Pentecost, we are indeed informed that “many wonders and signs were done by the Apostles;” but the earliest details, with which we are furnished, on this subject, are given, as if with an express design of setting before us, in a clear light, the secondary and derivative nature of their extraordinary powers. I allude to the instance of the lame man, whom “Peter and John saw at the Beautiful gate of the Temple.” It was “in the name of JESUS CHRIST of Nazareth” that Peter bade him “rise up and walk.” For himself and his companion he presently, before the people, “running together and greatly wondering,” disclaimed the credit of the miracle: “Why look ye so earnestly on *us*, as though, by our own power or holiness, *we* had made this man to walk? The GOD of Abraham, and of Isaac and of Jacob, the GOD of our Fathers, hath glorified His Son, JESUS;—whose name, through faith in His name, hath made this man strong.” And, on the following day, when summoned from the imprisonment, in which they had been held during the night, to reply publicly to the question: “By what power or by what name, have ye done this?” Peter declared: “Ye

“ rulers of the people and elders of Israel, if
 “ we this day be examined of the good deed
 “ done to the impotent man, by what means
 “ he is made whole ; be it known unto you
 “ all, and to all the people of Israel that by
 “ the name of JESUS CHRIST of Nazareth,
 “ whom ye crucified, whom GOD raised from
 “ the dead, even by Him doth this man stand
 “ here before you whole^q.” On being dis-
 missed with threatenings, they “ went to their
 “ own company and reported what the Chief
 “ Priests and elders had said unto them.”
 Then all “ lifted up their voice to GOD with
 “ one accord^r,” in the words of that prayer,
 which St. Luke has carefully preserved and
 of which the conclusion is as follows : “ And
 “ now, LORD behold their threatenings ; and
 “ grant unto Thy servants that, with all bold-
 “ ness, they may speak Thy word, by stretch-
 “ ing forth Thy hand to heal ; and that signs
 “ and wonders may be done by the name of
 “ Thy holy Child, JESUS.” In the sequel of
 the Apostolical History we read the recorded
 answer to this prayer ; marked, however, in
 almost all its leading portions, by invocations
 as loud, by acknowledgments of dependence
 as clear and open, by references to aid from
 Heaven as decided, as those on which our

^q Acts iv. 7, 8, 9.

^r Acts iv. 24.

attention has now been fixed *. A slight acquaintance with the remains of Christian antiquity and with the notices, therein conveyed, of miraculous agency, continued in the Church beyond the life time of the Apostles themselves, may suffice to assure every inquirer that Martyrs and Confessors always owned, in the lowly temper and in the very language of their spiritual Fathers and their Predecessors, that they were but humble instruments for the display of such signs and wonders as God was pleased to shew forth in them. I insist not (for it is not to my present purpose to do so) on the testimony often borne by the inspired Apostles and their immediate successors to the superiority of our LORD over themselves, by the manner, in which they connect all the power they either had or expected to have, with His high and Holy name †;—that name, “which is above every name” :” I am not now at liberty to remark more than that between Him and them, as workers of similar and equal miracles, a distinction is observable, in respect of *independent authority* on *His* side ; and of *continual and avowed reliance upon God*, on *their’s*. Review the pages of the Gospel History ; and you will perceive our LORD acting

* Note Z.

† Note AA.

“ Phil. ii. 9.

in His own person and in His own name. He holds nature and Hell under His control and regulates both according to His good pleasure. The elements are obedient to His voice ; diseases and infirmities give way and disappear at His bidding ; evil spirits, awed at His presence, are expelled by His command. “ I will—be thou clean ^x”—“ Arise, “ and take up thy bed and go thy way into “ thine house ”—“ Come out of the man, “ thou unclean spirit ^z”—“ Damsel, I say unto “ thee : Arise ^a :” such are some examples of the forms of address that accompanied the performance of our SAVIOUR’S miracles. Rarely and for reasons of admonition or instruction, which are either at first sight obvious or may easily be conjectured, He was pleased to use the intervention of such means as would have proved altogether inefficacious, if *He* had not chosen and adapted them to serve His purposes ^b. Since the choice and adaptation of means are evidently and entirely His own, the comparatively slow and gradual process of cure, in these few instances, interferes not with our view of the independence of His power on any source or origin beyond Himself. On the contrary, it rather

^x St. Matt. viii. 3.

^y St. Mark ii. 11.

^z St. Mark v. 8.

^a St. Mark v. 41.

^b Note BB.

indicates, in perfect harmony with such view, that, as to the methods of exerting and displaying His power, He was likewise free from all restrictions. Sometimes, in action or in word: sometimes, in both, He made an express and open reference to Heaven and to His Father; but of such reference, in connection with any of His miracles, the same account may be given, which He Himself gave of the voice from Heaven, granted in answer to the prayer offered in the prospect of His approaching end: “This voice came “not because of me, but for your sakes.” In like manner, of our blessed Lord’s addresses to Heaven, when they most resemble petitions for support and aid, may it be, with truth, remarked, as indeed on one occasion by a Saint and Bishop of the early Church it has been beautifully remarked, that “our “Lord prays not with a view to propitiate “the Father or to gain the Divine help for “*Himself*; but for the purpose of procuring “these blessings for *us*. For although the “Father hath put all things in the power of “the Son, yet does the Son, in order that He “may complete all that belongs to Him in “His form of man and because He is our ad-

“vocate, think proper to entreat the Father
“in our behalf^d.”

A particular instance will however best illustrate this subject; and I shall select that one, which, of all the instances that occur, is for various reasons most deserving of our notice. You will anticipate my mention of *the raising of Lazarus*. In that moment, when “they had taken away the stone, from the “place^e,” where the dead was laid; and when the anxious breast of “Martha, the sister of “him that was dead”—was disturbed by conflicting emotions—by a reluctance to expose the mouldering remains of the object of her love and a faint hope that her lost brother might still be restored to her arms—in that moment of suspense—of deep and overwhelming interest, “JESUS lifted up His eyes and “said: Father, I thank thee that Thou hast “heard me. And I knew that Thou hearest “me always; but because of the people, which “stand by, I said it, that they may believe “that Thou hast sent me. And when He “had thus spoken, He cried with a loud voice: “Lazarus, come forth.” Is it the customary strain of invocation, which we hear on this occasion^f? Is the act of worship performed,

^d Note CC.

^e St. John xi. 41.

^f Note DD.

is the accompanying language spoken, after the usual form and manner of addresses to Heaven on the part of God's most highly favoured servants—of Abraham, *His friend*, or of David, *the man after His own heart*? Are we not rather led here to contemplate a claim, urged and allowed, as of right and title, to the Father's ever-present aid and influence? Do we not find a strong and emphatic statement, explanatory of the slightest appearance of inconsistency with such claim? And are we not, by the authoritative terms of the command, which follows, irresistibly carried back to the doctrine previously delivered by our LORD of an unity of action, that cannot imply less than an unity of nature, subsisting between the Father and the Son? “ Verily, verily, I say unto you : The Son can
“ do nothing of Himself but what He seeth
“ the Father do ; for what things soever He
“ doeth, these also doeth the Son likewise.
“ As the Father raiseth up the dead and
“ quickeneth them ; even so the Son quicken-
“ eth whom He will.” “ Verily, verily, I say
“ unto you : The hour is coming and now is,
“ when the dead shall hear the voice of the
“ Son of God and they that hear shall live ;
“ for as the Father hath life in Himself, so

“hath He given to the Son to have life in “Himselfg.” It was to the awakening voice of the Son that Lazarus, already slumbering in the grave, was called to listen; it was the same powerful voice, which His spirit, already gone into the unseen regions, instantly obeyed. Nor can there be discovered in this example, when it has been thoroughly considered and is rightly understood, any real inconsistency with what may be elsewhere observed, of the *independent authority*, which raised our SAVIOUR above all other workers of miracles; and which, as often as it is observed, may prove for every thoughtful mind an indication of *God made manifest in Him*.

The Gospel miracles supply a still farther indication of the same sort, by the disclosure, which they make, of our LORD’s *knowledge*, in connection with His power. We seldom have an account of His interposition in favour of the suffering and the sorrowful, given at any considerable length, which does not inform us of His discernment of the thoughts and feelings of the objects of His care and bounty. We are often led to notice that He was aware of the moral condition—that He adverted to the spiritual qualifications and necessities of those who approached Him as

suppliants. It is perfectly true that an ability to penetrate into the secret motives and hidden intentions of their fellow-creatures may be, as it has sometimes been, imparted by that God, who searcheth the hearts and trieth the reins of the children of men, to His inspired servants; but, in all instances, with which we are acquainted, of human beings thus favoured, the gift has been occasional, in point of time, and limited in degree. Our Lord, on the other hand, never appears to have been left destitute of such power, from the commencement of His ministry. Without consulting how He may display a faculty so wonderful, He continually avails Himself of it, not in working His miracles only, but in His general intercourse with men. My present remarks are however to be confined to His *miracles* alone; and of them it may be stated that they both *directly* and *indirectly* shew knowledge, like that which brought home conviction to the understanding and the heart of the woman of Samaria, when, after His gracious conversation with her, “she left her waterpot and went her way “into the city and saith to the men: Come, “see a man, which told me all things that “ever I did. Is not this the CHRIST^h?”—It

^h St. John iv. 28, 29.

will be remembered that the *faith* of the applicants for His help is put prominently forward as the never failing plea in their favour; but this faith, often indicated by no outward signs of speech or action, was discernible to His penetrating eye alone. The absence again of *faith*—an absence of which none but Himself was conscious, stayed His bounteous hand and at least for a while suspended His beneficent exertions. How affecting is the instance, which the three earlier Evangelists relate but which of the three St. Mark most fully describes, of that woman, who, during twelve years of sad disease, had “suffered many things of many Physicians “and had spent all that she had and was no- “thing bettered but rather grew worseⁱ!” She had heard of JESUS; she beheld the crowd, pressing around Him, as He was proceeding towards the house of Jairus, at the request of that afflicted father, whose “little “daughter was then lying at the point of “death;” she felt that the moment was favourable for her trial of an experiment, which might possibly prove successful, and on which, at all events, she could venture, without danger of stopping the progress of our LORD or

ⁱ St. Matt. ix. 20. St. Mark v. 26. St. Luke viii. 43.

interfering in any degree with His execution of that purpose of kindness, on which He was intent.

Accordingly “she came in the press behind
“and touched the hem of His garment; for
“she said within herself”—it was her secret reflection, to which she gave no utterance—
“if I may touch but His clothes, I shall be
“whole.” The instant effect of her act was the recovery of health. Who can fully enter into her emotion, when “she felt in her body
“that she was healed of the plague,” that had tormented her so long? Neither her person nor her behaviour—neither the internal resolution she had formed nor the steps she had taken to carry that resolution into action—nothing in her circumstances or character had escaped the notice of our Lord, who, having first secured the attention of his disciples by a question asked and a reply drawn from them, “looked round
“about *to see her that had done this thing.*”

It was doubtless when His eye at once fixed upon her that “she saw that she was not hid.” In her alarm, she perceived and felt the majesty of that piercing eye; but overlooked the mildness of compassion and of mercy, with which it was directed towards her. “Fearing
“and trembling, she came and fell down be-

“fore Him; and in the presence of all the
“people, told Him all the truth.” Little was
she prepared for the soothing and encour-
aging language, which immediately reached
her ears and gladdened her heart: “Daugh-
“ter, be of good comfort; thy faith hath
“made thee whole: go in peace.” To her
unspeakable joy she found that she was con-
firmed in a sure possession of the blessing,
which she had received; and she must have
taken her departure, well persuaded that her
Benefactor had been no stranger to her in-
most thoughts—to the hopes, which she had
scarcely allowed herself to cherish!

In the case of the “Greek woman, a Syrophe-
“nician by nation,” who “besought our LORD
“that He would cast forth a Devil out of her
“young daughter^k,” is afforded a touching,
although somewhat different, proof of His
exact and perfect knowledge of the moral
condition and circumstances of such as ap-
proached Him. Here the narrative is so con-
structed both by St. Matthew and by St. Mark,
but more especially by the former Evange-
list, as to carry with it a somewhat unusual
air of reluctance on the part of JESUS to lis-
ten to the petition urged. When however
we reach its close, and learn that our LORD, at

^k St. Matt. xv. 21; St. Mark vii. 24.

last “answered and said unto her : O woman, “great is thy faith : be it unto thee even as “thou wilt”—we look back upon the preceding incidents and gain a new insight into their meaning. They now seem to have been designed rather to *display* than to *explore* that faith, which our SAVIOUR Himself from the first saw, and which he had resolved both to commend and to reward. He perceived that this believing Gentile had a firmness of mind and a strength of confidence, which could bear the tentative treatment He was pleased to apply to her case ; and of that treatment the end was, not to repel *her*, but to shew openly to His disciples, still narrow-minded and fettered by Jewish prejudices, the real nature of those qualities, which, whether in Jew or in Gentile, would win His favour and engage His compassion.

There is one remarkable feature of the miracle of healing, wrought at Capernaum upon the man, sick of the palsy, who was “let down, “through the tiling, with his couch into the “midst before JESUS¹,” which is entitled to our especial regard on the present occasion. The *faith*, not of the sick man only, but of those also who had brought him, and who had shewn their confidence in our LORD’s power

¹ St. Matt. ix. 2 ; St. Mark ii. 3 ; St. Luke v. 18.

and goodness by the expedient to which they had had recourse, pleaded successfully their cause, and drew forth an answer to their application, which they could not but understand—which the sick man himself soon experienced, to be favourable, although it was couched in unexpected terms: “Son, be of
“good cheer; thy sins are forgiven thee!” The phrase gave quick offence to the Scribes and Pharisees, “sitting” in the house, who began to “reason in their hearts: Why doth
“this man thus speak blasphemies? Who can
“forgive sins but God only?” To these reasonings, before they had been uttered in words, our Lord replied: “Why reason ye
“these things in your hearts? Whether is it
“easier to say to the sick of the palsy: Thy
“sins be forgiven thee; or to say, Arise and
“take up thy bed and walk?” In order to give them a sensible proof that, in His use of them, these two forms of expression were equivalent, He condescended to substitute the latter for the former; and thus made the result, which afterwards took place, agree with the letter of the words He spake. “He saith
“to the sick of the palsy: I say unto thee:
“Arise and take up thy bed and go thy way
“into thine house.” When the sick man immediately obeyed, “rose up before them, took

“ up that whereon he lay and departed to his
“ own house, glorifying God,” a more than
common astonishment was felt and expressed
—an astonishment, which was doubtless in part
owing to the demonstration afforded of the
power of the Son of man upon earth to forgive
sins. Again, must the Scribes and Pharisees
have questioned—again must the multitudes
have asked with anxious curiosity : “ Who is
“ this, that undertakes to forgive sins ? Who
“ is this extraordinary, this mysterious Per-
“ sonage, that claims authority alike in the
“ moral and in the natural world, and by His
“ manifest and undeniable control over the
“ latter, asserts and establishes His right of
“ exercising similar control over the former ? ”
It must have been in attempting to answer
these questions as well as in observing the
miracle wrought that “ they were all amazed
“ and glorified God and were filled with fear,
“ saying, We have seen strange things to day.”
They had beheld, under the form and in the
likeness of a fellow-creature, a Being, who
could discern the secret sorrow of a troubled
conscience, and who was careful to allay and
soothe that sorrow by words of forgiveness
and of peace, before He proceeded to restore
activity to the palsied limb and strength to
the enfeebled body. With their thankful ac-

knowledgments to "God, which had given "such power unto men," must have mingled some latent apprehension that the great Prophet, at whose words and deeds they marvelled, would eventually prove Himself to be more than manⁿ.

And thus, upon an attentive survey of the miracles of JESUS CHRIST, we have observed, as belonging to them, several characteristic circumstances, which plainly distinguish them from the wonderful works of the most eminent of Prophets and Apostles; of Saints and Martyrs. In their *number* and *variety*; in the *independent authority, with which they were done*; in the *knowledge, by which they were accompanied*; we have found what we may venture to call some indications of the Divine nature of our LORD and SAVIOUR, JESUS CHRIST. A serious and devout study of the Gospel narratives will furnish many farther illustrations of each of these topics; and the brief remarks on the present occasion made, indicating the method of investigation to be pursued, may serve to fix thought steadily on the valuable results, to which inquiries of this kind may lead. What then, it will be asked, are those results? What is the object to be gained—what is the advantage

ⁿ Note EE.

to be derived—from the review, in which we have been engaged? Is it expected that the *miracles* of our LORD, marked by the characteristics which have been assigned to them, are to have, in comparison with the miracles of other messengers and ministers of GOD—a force of evidence, peculiar and distinct in kind or nature? Certainly not. It has been already declared that *Miracles* by whatever agents wrought, whether by the Son of GOD or by the creatures of GOD of lower rank, whether by angelic beings or by men, are, in respect of *evidence*, essentially the same; and accomplish one and the same end of affording proof of the Divine aid or at least of the Divine permission—which permission, under the circumstances of appeal to them, as tokens of the Divine presence, is equivalent to a Divine Testimony—a Divine sanction and support of those who work them. And, accordingly, the miracles of our blessed SAVIOUR have been clearly seen to effect their purpose of *evidence* in His favour, previously to and independently of all disclosure of the doctrine of His proper Divinity.

Is it then intended to vindicate for the miracles of JESUS CHRIST a superiority over other miracles in degree or manner of influ-

ence on the human mind? As far indeed as the *conviction of the understanding* is concerned, the question of *greater* or *less* does not admit of being applied to the subject of miraculous agency. ALMIGHTY power is to be regarded as the true—the only primary source, of all real miracles; and we are to remember that where ALMIGHTY Power, whether it be *original* or *delegated*, is in operation, all obstacles disappear and degrees of difficulty are unknown. But it is conceived that the miracles of CHRIST, when contemplated as the interpositions of GOD in the Person of His Son, may gain and keep a firmer hold on the heart—on the affections and the will—than any miracles of inferior—of created Beings have gained and kept, or are capable of gaining and keeping. And it is with a view to such use and application of them that they have now been considered. Perceiving in their incidents and often in the minute features of detail, which the Evangelists have simply but beautifully drawn, many distinct notices of a Divine Majesty and glory, we pause and seek relief for the sudden emotion of our souls, by exclaiming with the holy Patriarch: “Surely the LORD “is in this place and I knew it not.” But

ⁿ Genesis xxviii. 16.

we have no sooner discovered and ascertained the fact, which was at first calculated to startle and alarm us, than we are enabled to derive from it support and consolation. We behold Divine perfections accommodated to our weakness, by their union with the mildest and the most winning of human virtues. We see before our eyes, in condescending intercourse with men of like passions with ourselves, the co-eternal and co-equal SON of that exalted Being, whom we are taught to regard and commanded to imitate as “kind “unto the unthankful and to the evil” — “merciful” — “making His Sun to rise on “the evil and on the good; and sending rain “on the just and on the unjust.” The idea of the goodness of GOD thus becomes inseparably associated with the notion of His power; nor need we any longer, whilst we witness the Divine bounty, dispensed by our Redeemer’s gracious hands, “shudder at a “power, which can confer benefits of such “mighty importance.” Through the scenes of the Gospel History, we form a lively image of GOD present in the world, which by His Word He created and which by the same Word He governs; those scenes we learn to represent to our minds, as if we had ourselves

* St. Luke vi. 35, 36.

P St. Matt. v. 45.

q Note FF.

been spectators of them ; and by our LORD's own authority, we are encouraged to believe that we have in them a deep and lasting interest. He is not indeed, as man, accessible to men ; for His extraordinary interference in our behalf we are not, in any case, warranted in looking ; but we discover that among the ends to be answered by the record of His miracles, one was to teach us that we may depend on His ever-present, although secret and unseen aid—that we may be persuaded of His sympathy with our sufferings, both mental and bodily—that we may perceive how He enters into the particulars of our condition, makes gracious allowance for the difficulties that beset us in our way to Heaven, pities our errors and pardons our sins. The abodes, which He blessed with His presence, were like our own homes ;—darkened by sorrow and defiled with sin ; and He chose to enter them, for the benevolent purpose of banishing sorrow and counteracting sin, the baneful cause and the prolific parent of sorrow. It is in short our exalted privilege, by gaining an intimate acquaintance with the particulars even of the miracles of the Gospel History, to realise the presence of GOD with ourselves and to encourage a firm expectation of help and

strength from His sustaining influence. While we are permitted to see the Son in His deeds of united power and mercy, we shall thankfully own that we have seen the Father also^r; and the bright but softened beams of that glorious vision will for us dispel the clouds, which must otherwise have hidden from our view the Supreme Source of truth and purity.

^r St. John xiv. 9.

SERMON IV.

ST. MARK iv. 33 and 34 (in part.)

And with many such Parables spake He the word unto them, as they were able to hear it. But without a Parable spake He not unto them.

FROM a consideration of the *miracles* of our LORD, I pass to a survey of the *moral* and *religious lessons*, which He taught. Here also may be opened to every mind, duly prepared by a sincere love of truth and goodness for such an inquiry, many important and highly interesting views of the wisdom, the purity and the mercy of our Divine Instructor. I must not however enter upon this division of my subject, without disclaiming the intention of seeking, in such distinguishing peculiarities of the *doctrines* of JESUS CHRIST as are about to be noticed, whether such peculiarities belong to the matter or to the manner of His Discourses, any direct and primary proofs of that nature, in respect of

which He stands exalted above all other Teachers, whom the world has seen. Some of our LORD's doctrines are indeed so circumstanced as to furnish proofs of His proper Divinity. His own assertions on the subject, clear and undisputed, when taken in connection with the miraculous sanctions, by which they were supported, are evidently and have already been observed to be, sufficient for the purpose. On these however I do not intend to dwell. They belong not to my present Design, which is limited to *indirect* and, as it were, *incidental* notices and illustrations of the Divine nature of JESUS CHRIST. It may then be granted that, when regarded in the light of a *Moral* and *Religious* Teacher merely, our LORD is not necessarily seen to be *Divine*; that He has not brought with Him from Heaven any discoveries of *Moral* or *Religious* truth, that can serve for independent and self-evident tokens of His lofty origin. It has often been asserted that the department of *Moral truth* admits not of *discoveries* properly so called. The assertion is one, which, after some explanation and under some restriction, may be granted. In the department of *religious truth*, the case is different: here it has been perceived and is allowed that there exists not only a *possibility*,

but a *previous likelihood*, of what may be strictly considered and justly termed *discoveries*. Such subjects as lie beyond the reach of the eye of human understanding—the manner of the Divine existence, the course of the Divine dispensations, the final destiny of man—such subjects as these form the appropriate matters of an express Revelation. The disclosures made respecting them are *discoveries*, because these are subjects, which, without Revelation, must have remained for ever hidden.

And as, from these discoveries once made, new duties immediately result; as, moreover, by means of the same discoveries the foundations of Moral science are more broadly and more firmly laid, the force of moral motives greatly strengthened and a flood of light thrown over the whole field of Moral speculation; it is evident that the assertion, lately noticed, requires to be restricted and qualified by a reference to both these considerations; for duties, previously recognised, are thus seen to be invested with a character that may entitle them to be called in some sort *new*; and although of duties confessedly *new* it may be contended that even they flow from general moral principles, prior to the disclosures, which rather make *manifest* and

develop than *create* their obligation ; it must, after all, be conceded that these duties, in some sort, partake of that character of *discoveries*, which belongs to the *religious truths*, whereon they depend. Yet even of religious truths and duties, thus allowed to be of the nature of discoveries, it is undeniable that, in and of themselves, they are neither well-suited nor in fact sufficient to shew to what rank or order of Beings he who communicates them is to be assigned. So far as their direct, single and uncombined testimony is concerned, he may be *Divine, Angelic, or human*. Thus, it might undoubtedly have pleased ALMIGHTY GOD to convey a knowledge of the most sublime and most awful verities of our Holy Religion by other messengers and ministers than His only begotten and well-beloved Son. Since, however, the method, actually chosen, has been one of condescending grace and goodness ; since He, “ who is the
 “ image of the invisible God, the first-born
 “ of every creature ; by whom were all things
 “ created that are in Heaven and that are in
 “ earth—visible and invisible—whether they
 “ be thrones or dominions or principalities or
 “ powers—who is before all things and by
 “ whom all things consist ^a ”—since a Being,

^a Col. i. 15, 16, 17.

thus great and glorious, has stooped to become our Teacher, we may surely expect, in listening to His instructions, to catch occasionally the sound of more than mortal voice, and to receive not unfrequently some deep impressions of awe and wonder in His presence. His “word,” or “Himself, the Word of God,” as we may rather choose to understand the passage, “quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow,” is likely to prove “a discerner of the thoughts and intents of *our* heart.”—“Naked and opened unto the eyes of Him, with whom we have to do^b,” we shall be conscious, in our own breasts, that “He needed not,” even in the day of His humiliation, “that any should testify of man; for He knew what was in man^c.” We may realise that effect of His teaching which St. Luke has described, when he states that “Jesus taught in the Synagogues of Galilee, being glorified of all^d.” We may hope to gain, from a growing acquaintance with His Discourses, a fixedness of purpose in His Service and a steadiness of attachment to His adorable Person, which no earthly power shall be able to

^b Heb. iv. 12, 13. ^c St. John ii. 25. ^d St. Luke iv. 15.

shake. And, if temptations sometimes harass our minds or momentary doubts intrude, we shall hear His gentle expostulation: "Will ye also go away?" and shall learn firmly to answer: "LORD, to whom shall we go? Thou hast the words of eternal life: and we believe and are sure that Thou art that CHRIST, the SON of the LIVING GOD^c."

The *Parables*, spoken by our LORD, form a considerable portion of His recorded teaching; and on many accounts, demand the earnest attention of all, who are desirous of understanding and profiting by the lessons of His ministry. The word *Parable*, as it is, in its largest meaning, employed in the New Testament, comprehends several varieties of illustrative and figurative language, for which the Art of Rhetoric supplies several distinct appellations. Commonly however the name is, in our minds, associated with that complete and most interesting form of illustration, which has been called *Fable* or *Apologue*. Accordingly, when we say that the Gospels abound with *Parables*, we speak of narratives of this kind; entire, consisting of parts, ingeniously contrived, skilfully arranged, united into one whole; and moreover so managed, either as to the occasions or as to the manner

^c St. John vi. 67, 68, 69.

of their delivery, as to suggest some important moral or spiritual lesson. It was with many such Parables as these that St. Mark, in the words of the text, represents our SAVIOUR to have spoken the word publicly unto the people; it was on such Parables that the same Evangelist states Him to have founded His private Discourses, uttered in the hearing of His Disciples alone. The use of such Parables as these however had not marked the beginning of His ministry. From the first indeed, His plain, simple and authoritative doctrine was variegated and adorned by apt similitudes; by lively comparisons; by illustrations, drawn from the occurrences of daily life and the circumstances of surrounding scenes—illustrations always graceful, dignified and forcible—familiar, without being low—neither far-fetched nor too obvious. Who, that has read and studied the Sermon on the Mount, can be at a loss for the means of verifying this statement? Who can follow JESUS to the end of the sayings, which He, on that occasion, spake, without being astonished at the *beauty*, as well as the *authority*, of His manner of teaching? Notwithstanding this admission, it would seem that *set* and *formal Parables*—*Parables*, in that limited sense, in which we usually employ the word—were not

spoken by our LORD, until the first year of His public life had been accomplished, and the second had already made some progress. This fact, in itself not undeserving of notice for those, who would trace the order of His proceedings, naturally leads us to inquire what were the views and motives, which influenced JESUS CHRIST, when He at length had recourse to the method of instruction, that afterwards holds so prominent a place in the Records of His ministry? St. Matthew informs us that ancient Prophecy was thus fulfilled: “All these things spake JESUS unto “the multitude in Parables; and without a “Parable spake He not unto them; that it “might be fulfilled, which was spoken by the “Prophet, saying: I will open my mouth in “Parables; I will utter things, which have “been kept secret from the foundation of the “world^f.” A distinguishing feature of the promised MESSIAH’S method of teaching, which the Prophetic Volume had long before indicated, is observed to mark the instructions of JESUS of Nazareth and coincides with other proofs in establishing His claims to the character and the office of the CHRIST. But we naturally desire and may innocently seek, a farther degree of satisfaction on this subject.

^f St. Matt. xiii. 34, 35. Psalm lxxviii. 2.

The occasion of our LORD's first use of Parables, to which the text relates, drew forth the very question that we are inclined to ask ; and to the question JESUS Himself vouchsafed to return a gracious answer. To the Evangelist, St. Matthew, we are indebted for the full details of the incident.

“ And the disciples came and said unto
 “ Him : Why speakest thou unto them in
 “ Parables ? He answered and said unto
 “ them : Because it is given unto you to
 “ know the mysteries of the Kingdom of
 “ Heaven but to them it is not given. For
 “ whosoever hath, to him shall be given ; and
 “ he shall have more abundance ; but whoso-
 “ ever hath not, from him shall be taken
 “ away even that he hath. Therefore speak
 “ I to them in Parables, because they, seeing,
 “ see not ; and hearing they hear not, neither
 “ do they understand. And in them is ful-
 “ filled the prophecy of Esaias, which saith :
 “ By hearing, ye shall hear and shall not un-
 “ derstand ; and seeing, ye shall see and shall
 “ not perceive ; for this people's heart is wax-
 “ ed gross and their ears are dull of hearing
 “ and their eyes they have closed, lest at any
 “ time they should see with their eyes and
 “ hear with their ears and should understand
 “ with their heart and should be converted

“ and I should heal them. But blessed are
“ your eyes, for they see ; and your ears ; for
“ they hear. For, verily, I say unto you that
“ many Prophets and righteous men have de-
“ sired to see those things, which ye see and
“ have not seen them ; and to hear those
“ things, which ye hear, and have not heard
“ them^s!”

IN our SAVIOUR'S account of this whole matter, as it is here recorded, a clear distinction is made between the case of the multitude and that of His disciples. He undoubtedly addressed the latter, as entitled to a privilege and enjoying an advantage, of which the former were destitute ; and He represented that privilege and that advantage to be the result of opportunities improved, of previous benefits accepted and employed, and thus, by a diligent use, augmented and multiplied. He plainly referred to the course of His preceding Ministry and willingly confessed that, in the instance of His disciples, the plan of teaching, which He had adopted and hitherto pursued, had not proved vain or ineffectual. But even for the multitude, justly chargeable with inattention, neglect and guilty indifference, His words breathe a

tender spirit of mercy and of condescending kindness. He is pleased to say that He has chosen a new method of instruction for their sake. He saw that Parables were well suited to their circumstances and likely to rouse them from the torpor, into which they had sunk ;—calculated to unclothe their eyes and unstop their ears ; to open the avenues of access to their understanding and their hearts ; and to convey into their souls, labouring under the fearful disease of obdurate sin, the healing medicine of His pure and perfect doctrine. Their condition, with a fatal exactness, answered to the description, long before given by the Prophet Isaiah ; and for persons in such a condition of spiritual hardness and insensibility, direct reproof, admonition and instruction were but ill adapted. Offended pride might spurn the salutary censure ; carnal security would deride each intimation of danger ; carelessness would overlook the captivating lessons even of heavenly wisdom ; stubbornness of heart would effectually resist their gentle influence. There was however still some chance that liveliness of illustration, beauty of figure, the clearness and the force of imaginary scenes, pictured with unrivalled skill, might arrest attention, might awaken interest ;—by pleasing the fancy,

might find a way to move the heart ;—by engaging the imagination (that busy faculty, which is too often successful in distracting and misleading the mind) on the side of reason, might collect the wandering thoughts and induce a composure, favourable to serious reflection. Fiction might render palatable truths naturally distasteful. The principle of self-love might be soothed and conciliated, by the insinuating art, which leaves each hearer to deduce his own inferences, to make his own application, to detect within himself the particular faults and imperfections, which have been obliquely stated and, in general terms, condemned. The benevolent Redeemer gladly availed Himself of the opportunity, which He perceived to be still remaining ; and the Gospel History acquaints us with the success of His attempts, when it informs us that eager crowds were often attracted by His eloquence and staid listening to His instructions. If the figurative language, in which He spake, sometimes proved enigmatical and concealed, for the time, His meaning from His immediate hearers, it is to be remembered that this happened but on few occasions—not more frequently than might well serve to exemplify the caution, which He delivered to His disciples—“ not

“ to cast their pearls before swine^h.” A temporary veil was thus thrown over predictions, the chief use and value of which were to be subsequent to their fulfilment; or truth was for a while hidden from those, who had not honesty of mind to deserve, or who were too infirm of purpose, for the present, to bear, its open disclosure. But these exceptions do not seem to have entered into our LORD’s account, when He explained Himself in the manner reported by St. Matthew; nor can they be observed to have had any considerable effect upon the character of His teaching by Parables.

Before we are at liberty to pause, for the purpose of reflecting, with due sentiments of wonder and thankfulness, on the demonstration afforded, in our SAVIOUR’S Parables, of His united wisdom and goodness, we are met by a difficulty, arising from the opinion that He spake them with an intended and a studied obscurity. According to this opinion, He is said to have designed to hide from all but His constant attendants and His faithful followers, the lessons of virtue and piety, which His words might to *them*, but could not to *others*, convey. In short, His Parables are thought to have been adapted to a state of

^h St. Matt. vii. 6.

judicial blindness, in which He found and in which He meant to leave, His unhappy countrymen.

Before any attempt is made to trace this opinion to its origin and to shew the insecure foundation, on which it rests, it may be worth while to consider how irreconcilably it is at variance with our LORD's own express declarations of the ends of His ministry ;—with His pathetic lamentation over Jerusalem, at the close of His career, as *then*, but *not till then*, doomed to inevitable ruin, on account of the loss of opportunities and advantages, which His presence and proposals—His words and works, had afforded ;—with the plain matter of fact, as shewn in the attention of some and the offence of other hearers, on occasions when Parables were delivered ; and, finally, with the reason of things and the very nature of the case ! For the universal acknowledgment of men, in all ages and in all countries—the suffrage alike of cultivated taste and of that native perception of excellence, which is, on such a subject, as safe a guide—the universal consent of men assigns to that method of teaching, which our blessed LORD adopted, qualities and effects, directly opposite to those, which have been lately mentioned.

For the farther clearing up of a point, which is of no slight importance in the interpretation of the New Testament, it becomes necessary to enter into some detail. It must then, in fairness and candour, be owned that the parallel passages in the Gospels of St. Mark and St. Luke are such as, at first sight, to countenance the notion of a penal and punitive design, on the part of our LORD. St. Mark reports His words more briefly than St. Matthew; and St. Luke yet more briefly than St. Mark.

“And He said unto them: Unto you it is given to know the mystery of the Kingdom of GOD; but unto them that are without all these things are done in Parables—that seeing they may see and not perceive—and hearing, they may hear and not understand; lest at any time they should be converted and their sins should be forgiven themⁱ.” Such is St. Mark’s statement. St. Luke is content with a yet shorter summary of what was spoken:

“And He said: Unto you it is given to know the mysteries of the Kingdom of GOD: but to others in Parables, that *seeing*, they might not see, and *hearing*, they might not understand^k.”

ⁱ St. Mark iv. 11.

^k St. Luke viii. 10.

No reader of the three Evangelists can doubt that it is the design of each of them to represent our LORD as quoting, on this first occasion of teaching by Parables, that remarkable passage from the Book of the Prophet Isaiah¹, which St. Matthew, alone of the three, repeats at full length. In his Gospel, it stands, word for word, as in the Septuagint Version; except that, in two instances, there are variations, altogether immaterial; in one, the transposition of a pronoun; in the other, a slight alteration, in the form of a verb^m. In the Gospels of St. Mark and St. Luke, we have found rather an allusion than a quotation. The minute circumstantial differences in the narratives can hardly be thought to warrant an opinion, which has however been maintained, that our LORD, on two separate, although closely connected, occasions, quoted the words of Isaiah; once, as St. Matthew relates; and again, soon after and in private, as St. Mark and St. Luke agree in relating; in the former instance, no mention being made of the final cause of speaking in Parables; in the latter instance, the real intent and purpose of this method of teaching being opened to the disciples, and being shewn by JESUS CHRIST Himself, to have been *punitive*

¹ Is. vi. 9.^m Note GG.

and *judicial*. Of attempts, like this, to reduce the Evangelists to a perfect harmony, by multiplying the incidents of the History, which they in common report, it may be remarked that they are sometimes in danger of being carried too far, and of defeating the very end, at which they aim. They are more likely to magnify the importance of acknowledged discrepancies than to leave in the candid mind a settled persuasion of their success.

A safer principle, for reconciling the three Evangelists in the present case, is at hand; and may be stated in the words of one of those very Harmonists, from whose view of this particular passage I have already expressed my dissent: it is the principle of “estimating the testimony of the less explicit, the less circumstantial and the less positive among the Evangelists altogether in conformity with the testimony of the more soⁿ.” On this principle, St. Matthew must, in the present instance, be chosen for our guide; and under his guidance, it will readily be determined that a mode of expression, which at first sounds like a statement of the final cause, is, in truth, to be under-

ⁿ Note HH.

stood in a milder sense and implies no more than that between our LORD's chosen method of teaching and that moral condition of His hearers, which the Prophet had long before described, there was a designed correspondence; in other words, that the former fitted and suited, and was meant to fit and suit, the latter. In the mean time, St. Mark and St. Luke appear to be silent, respecting the ultimate purpose of such correspondence: what that is, we are to learn from St. Matthew. Not indeed that St. Mark can be regarded as entirely silent: for, in the words of the text, which belong to the same portion of his Gospel, he plainly intimates that our LORD aimed at the improvement of His hearers by a gracious accommodation of His instructions to their intellectual and moral capacity: "With many such Parables spake He the word unto them, *as they were able to hear it* °."

The case of the Gospel *miracles* may be regarded as analogous to that of the *Parables*; and in the analogy thus subsisting, may be found a strong confirmation of the view, which has now been taken, of the latter—more especially of their design and pur-

° St. Mark iv. 33.

pose, as contrasted with their actual results. St. Matthew, in another passage of his Gospel and on a distinct occasion; *distinct*, both as being earlier in point of time; and as arising out of that review of His *mighty works*, which had caused our SAVIOUR to *upbraid the cities, wherein most of them had been done*; St. Matthew, in a passage altogether distinct from that, which has lately been considered, ascribes to Christ the following language:

“ I thank thee, O Father, LORD of heaven
“ and earth, because thou hast hid these
“ things from the wise and prudent and hast
“ revealed them unto babes. Even so, Fa-
“ ther; for so it seemed good in Thy
“ sight ^P. ”

And St. Luke ^q reports the same acknowledgment in terms, precisely and without one single variation, the same.

Whether, according to St. Luke's narrative, this acknowledgment was or was not made at the same time and in the same place, to which St. Matthew refers it, I undertake not to determine; since, for my present purpose, it is sufficient to insist that the words of our LORD, whether they were once spoken or more than once repeated, are, as both St. Matthew and St. Luke inform us, founded on

P St. Matt. xi. 25, 26.

q St. Luke x. 21.

and suggested by, a retrospect of His miracles and of their actual results. At the time, when JESUS so spake, He thankfully owned the wisdom of the Father and expressed a calm acquiescence in His good pleasure. He adored the justice and the mercy of that Dispensation, under which the *wise* and *prudent*—the Scribes and Pharisees—the sagacious and politic children of this world—failed to profit by the opportunities afforded to them; whilst babes—the *feeble* and *unlearned*, but *meek* and *humble*, beholders of His deeds—became *children of light* and enjoyed clear discoveries of the word and will of God.

The phrase, here employed, of “hiding “these things from the wise and prudent” is similar to language often found in the Sacred Volume, which ascribes to Divine agency the permitted results of human folly, wilfulness and sin. To a customary phrase, proceeding from our blessed SAVIOUR’s lips, must be assigned its usual meaning—as indeed appears most evidently from the tenour of the preceding expostulation, in which He had insisted, with a fearful emphasis, on the aggravated guilt of Chorazin, Bethsaida and Capernaum, in comparison even with Tyre and Sidon and the cities of the plain. To the

towns and villages of Galilee had already been vouchsafed such opportunities and such privileges as Tyre and Sidon—Sodom and Gomorrha—had not known; and it was by the neglect of opportunities and the disregard of privileges that the amount of their guilt was increased.

The painful retrospect required and called forth His lowly submission: it admitted of no other comfort than that of contemplating the happier case of the weak, the weary and the heavy laden, who had reaped advantage from His labours. But His strongest expressions must be interpreted agreeably to the view, which He had previously taken, of the condition and circumstances of those, concerning whom He spake. If the Father had indeed “hidden these things from the “wise and prudent,” it was only in a sense consistent with the display, before their eyes, of miracles, plain and numerous—with the employment of a machinery, contrived, arranged and admirably fitted for the purpose of effecting their conviction and conversion. It is remarkable that St. Luke concludes the passage of his Gospel, which we have now been considering, in the following manner:

“And He turned Him unto His disciples

“ and said privately : Blessed are the eyes,
“ which see the things that ye see ; for I tell
“ you that many Prophets and Kings have
“ desired to see those things, which ye see
“ and have not seen them ; and to hear those
“ things, which ye hear and have not heard
“ them ^r ! ”

The same train of thought, conveyed almost without variation in the same words, St. Matthew, as we have already seen, ascribes to our Redeemer, when He condescended to explain His motives for teaching by Parables and anticipated the results of the method of instruction, which He deliberately and with most merciful intent adopted. In His own mind, the two instances of *miracles* and *Parables* were regarded as corresponding with each other, in cause, in tendency and in result ; nor does it seem that we should be justified in assigning to the latter a character of studied obscurity and an express purpose of concealment, which we cannot perceive to belong to the former.

Once more—it is in connection with the *miracles* of our LORD that the Evangelist St. John introduces the very same quotation from the Prophet Isaiah, which the other three Evangelists have stated that He Him-

^r St. Luke x. 23, 24.

self applied to the subject of His *Parables*; and St. John's *formula* of quotation from the Prophet is precisely that, which St. Mark and St. Luke have employed. When we learn from St. John that, "though JESUS had done
 "so many miracles before them, yet they
 "believed not on Him—that the saying of
 "Esaias the prophet might be fulfilled, which
 "He spake: LORD, who hath believed our
 "report? and to whom hath the arm of the
 "LORD been revealed? Therefore they could
 "not believe, because that Esaias said again:
 "He hath blinded their eyes and hardened
 "their heart, that they should not see with
 "their eyes, nor understand with their heart
 "and be converted and I should heal them"—
 when we read the passages thus quoted and applied by St. John, we clearly understand that the Evangelist is far from intending to say that the inability to believe was superinduced and caused, in order that the prediction of the Prophet might be accomplished; still less that the miracles in question were wrought with a view to the end of incredulity, on the part of those, who should witness them.

We see that the fact of their unbelief is represented to bespeak a state of mind and

^s St. John xii. 37, 38, 39, 40.

heart, which rendered them the awful examples of such blindness and insensibility as the inspired Prophet had foretold. In like manner therefore are we to understand the similar language of St. Mark and St. Luke, with respect to *Parables*. If by them Parables are said to have been uttered “that the people “seeing, might not see, and, hearing, might “not understand,” we observe a brief form of quotation or of reference; and discover that it was the object of both these Evangelists, in perfect agreement with St. Matthew, to point out a twofold fulfilment of a remarkable passage of the Prophetic Volume—as that passage related, on the one hand, to the moral condition of the hearers of the MESSIAH; and on the other, to the peculiar manner of instruction, which He adopted.

And now, at length, from a discussion, which will not be deemed unimportant and which, it is hoped, may prove not unprofitable, we are at liberty to return to a consideration of the aid, which Parables lent to the attractive eloquence and the persuasive doctrine of the SON of GOD. And here how can we better form a conception of their natural tendency and their powerful effect for His immediate hearers, than by reflecting on the manner, in which they reach ourselves

and come home to our own bosoms? If an appeal be made to our judgment and feelings, we shall surely answer that there is not for ourselves any peculiar difficulty in ascertaining the scope and purport and general meaning of the Parables of the New Testament. We shall readily own that these are not the passages, which place formidable obstacles in our way—which perplex and embarrass us, in our sincere endeavours to understand the Sacred Word and apply its rules to practice. On the contrary, are we not conscious that these are portions of Holy Scripture, on which we dwell with a lingering fondness—to which we recur with never failing interest—in which we find engagement without weariness and instruction without offence? When in early childhood, we, like Samuel, “did not yet know the LORD neither “was the word of the LORD yet revealed unto “us^t,” these winning narratives had power to fix our attention; and by them we were gently and gradually taught to distinguish the voice of GOD, calling us, from that loved voice of parental or Pastoral authority, with which for a while we innocently confounded it. The same passages of the Holy Gospels have formed the entertainment and the so-

^t 1 Sam. iii. 7.

lace of our riper manhood; and we expect that they will become for ourselves, what we find that they have been and are for many around us, the source of refreshment and of mental vigour in declining years.

It is moreover from the Parables of our blessed Lord especially that we learn the true philosophy of Morals. They furnish principles of action rather than precise and definite rules of conduct. Whilst they are far removed from the stiffness and formality of burdensome and tedious directions for the minute details of daily behaviour, they stand equally distant from the vague and inapplicable generalities of abstract theory. Their lessons spring out of the relations, events and circumstances of real life—of that life, which we ourselves are living—but the life, of which they draw the striking picture, is for the most part stripped of local and temporary peculiarities; if such peculiarities are ever allowed to remain, they impart only an additional interest, when they are observed; and have scarcely a perceptible influence, in rendering the proper practical inferences less easy or less perspicuous for men of every age and every country. Retaining each tender and touching association, to which our common nature is alive, they

yet condescend to nothing low, they are disfigured by no shade of coarseness ; they offer no repulsive features. In short, it may be truly said that, wherever the Holy Gospels have been—wherever they shall be, read and studied, the Parables, contained in them, have served and will serve to exalt our LORD and SAVIOUR JESUS CHRIST, as a Moral Teacher, above all who have hitherto appeared in that character. His vast superiority in this respect cannot establish—is not alleged to prove—the doctrine of His Divine nature. But it is in perfect harmony with that doctrine, which it in some sort confirms, and by which it is itself illustrated and explained. When we regard our great Instructor as God in the form and likeness of man, we can account for the searching power and penetrating force of the lessons, which He taught. The Supreme Master of all minds, He knew well how to reach those hidden recesses, which the varying circumstances of time, of place and of customs may disguise and cover but which are really to be found in all^u. “He that
“planted the ear, shall He not hear? He that
“formed the eye, shall He not see^x?” Since it is “our God who instructs us to discretion
“and teaches us ;” since the words to which

^u Note KK.^x Psalm xciv. 9.

we are called to listen, “come forth from the
“ LORD of Hosts, which is wonderful in coun-
“ sel and excellent in working^y”—we perceive
a sufficient reason—a fit and adequate cause
—for the superior advantages, which we en-
joy. Since the wisdom and the goodness in
this instance concerned, are confessed to be
Divine, we see only their natural result, in
the dispensation, which has provided that the
essential elements of Poetry, concentrated
and embodied in the teaching of the SON of
God, should impart to that teaching a fresh-
ness and a life, of which no change of exter-
nal form or variety of language can deprive
it^z. Translation may lessen the energy or
mar the beauty of the moral precept and the
sententious apophthegm; over the Parables
of our SAVIOUR it can have but a trifling in-
fluence. They depend for their effect upon
principles within the human breast, to which
an equally successful appeal may be made
under all those wide outward differences,
which shape or modify the character and the
speech of man. Like the works of the same
glorious Author, they too admit of being uni-
versally proclaimed and published. “There
“ is no speech nor language, where their voice
“ may not be heard. Their sound may go

^y Isa. xxviii. 29.

^z Note LL.

“ out into all lands and their words into the
“ ends of the world^a.”

The general view, which has been on the present occasion taken, of the Parables of our LORD, will be best supported by some particular examples; but, in the first place and especially, by such examples as He Himself was pleased to unfold and apply. To these therefore will our attention be directed in the next Lecture.

^a Psalm xix. 3, 4.

SERMON V.

ST. MARK iv. 34 (in latter part.)

And when they were alone, He expounded all things to His disciples.

THE interest of the Gospel History is greatly heightened by the manner, in which it often opens to our view the more retired scenes of our blessed SAVIOUR'S intercourse with His chosen companions—with that small band of the immediate attendants on His Person, which consisted of the Twelve and some few others, closely connected with them by ties of relationship or friendship. Upon these occasions we observe, on the part of our LORD, whatever His public career would lead us to anticipate of mild dignity, of forbearance and of benevolence; whilst, on the part of His disciples, we behold a demeanour, perfectly suitable to their relation and circumstances—marked not less by a reverential deference to His authority than by a

freedom of speech, plainly indicating their love and confidence. Passages of this sort have the effect of imparting to the narratives of the Evangelists the character and the charms of Biography; they are among the principal means of gratifying our natural desire of information, when it has once been awakened and directed towards the Person and the actions of JESUS CHRIST; they rivet our attention and engage our hearts. Nor are they *interesting* only. They may prove eminently *profitable* also; for by them light is sometimes thrown over incidents and discourses that might otherwise have appeared to us, as to the multitude, in our LORD's own day, they did actually appear, obscure and difficult to be explained. The words of the text fix our thoughts on an instance, in which this advantage is set prominently before us. JESUS is in them represented as having availed Himself of an opportunity of retirement, immediately after His delivery of the first series of Parables, which He spake, for the purpose of "expounding *all things*"—doubtless all He had been lately saying—"to His "disciples." We can not read this general intimation without an involuntary and transient wish that we ourselves were in possession of every word, which the disciples were privi-

leged to hear. We fancy that we should thus approach the Parables of the Holy Gospels with a far better chance than we now have or can ever hope to have, of penetrating into their real meaning and of ascertaining their scope and purport. A slight reflection will however serve to shew that wishes and hopes of this kind are vain and useless ; they are in fact innocent, only while they retain that involuntary character, which belongs to them in the first moment of their occurrence. Any such indulgence as renders them substantial or permanent is attended by the mischievous and fatal consequence of substituting, for zeal and diligence in using the means of improvement that have been granted and are within our reach, the idle amusement of imagining advantages and helps, which might have been afforded to our weakness. But in the particular instance now under our consideration, much more may be said for the reproof of such idle wishes. With regard to the Parables of our Divine Instructor and His own interpretation of them, the very wishes, to which I have alluded, have been, to all practical intents and purposes, indulged and gratified. We are favoured with the full detail of His expositions of two out of the whole number of those, which He de-

livered, when He first began to speak in Parables. Each of the three earlier Evangelists is careful to relate one of these Parables and to join with it his Master's own interpretation. St. Matthew also accompanies with our LORD's own explanation another of the number, which he alone has preserved. On all ordinary principles, applicable to such a subject, these two clear examples may well be regarded as sufficing for specimens of the method of the Teacher, whom we justly and reasonably desire to follow. The fact however is that the Gospels furnish us with more instances of *moral use and improvement* than these two; and although it must be granted that the whole number of both formal expositions and briefer applications is small, in comparison with the whole number of the recorded Parables, yet ought we to remember that to the case of an Instructor designing His lessons for everlasting continuance and for universal circulation, and so transmitting them, through the instrumentality of inspired Reporters, are applicable other principles, besides those to which reference has been already made. The peculiarity of this case is such as to warrant, on our part, an expectation of authoritative guidance and to lead us to the sure conclusion that, in our LORD's

recorded expositions and applications, how small soever their number may be, we have the key, which He condescended to put into the hands of His followers, and whereby He was pleased to enable them to unlock and to unfold all the treasures of meaning that may be contained in His Parables. This however is a conclusion, of which the interpreters of the New Testament have too often lost sight; and in examining the views that have been taken and the use that has been made of the Parabolic portion of our LORD's doctrine, it is really astonishing to observe how little of salutary check or control His own example and practice have exercised over the imaginations and the fancies of men. The feeling of astonishment naturally excited by the first appearance of such a state of things, yields to other and less agreeable feelings, upon a review of the History of Scripture-interpretation. It is unnecessary here to dwell on the serious injury, which the Christian Church has sustained from the attempts, ancient and modern, of men fond of allegory and disposed to find a mystical or spiritual meaning in every passage of the Sacred Volume^a. Since even the Historical portions of that Holy Volume have been thought, by eager and

^a Note MM.

mistaken, although confessedly, in many instances, learned and able Commentators, to convey remote and secondary senses, capable of being exalted to a far higher importance than any, which the letter of the narratives can claim, we cease to wonder that other portions, in their own nature more liable to the abuse, should have been, in the most extraordinary ways, misapplied, perverted, and, by being rendered vague and nugatory, deprived of their true practical efficiency and worth. We are no longer surprised that Parables especially have shared this fate; and with regard to the Parables delivered by our LORD and recorded in the Gospels, we perceive a reason for peculiar danger, to which they have been exposed, in the view, that has been frequently entertained of their express design and avowed object. As long as the opinion is held and maintained that they were spoken for the sake of concealment—that their very end and purpose were to punish wilful obstinacy and hardness of heart, by withholding the instructions, of which that state of mind is unworthy and for which it is unfit—occasion is of course given for a laborious search after abstruse and hidden meanings and for painful efforts to discover the mysteries that may by any possibility lurk

under the lovely imagery, which adorns and beautifies the teaching of the Son of God. A plain, simple and edifying application (although that alone may be intended) is sure to escape the notice of an eye, practised in the nice, and over-curious examination of minute particulars. Such an application is equally sure to offend the taste of an appetite for that which is entertaining or marvellous, more especially if such appetite has been long pampered by indulgence.

It was my endeavour, in the preceding Lecture of this course, to maintain an opinion directly opposite to that, of which I have been stating some of the evil consequences; and to vindicate the wisdom and the goodness of JESUS CHRIST, our LORD, by shewing that with a skill, which no philosopher has surpassed, He discerned—with a depth of feeling and an energy of language, which neither poet nor orator can rival, He adopted and employed effectual means for the moral improvement of His hearers, whilst by His Parables more especially He arrested their attention, reached their hearts and engaged their strongest and best affections. It is my design, on the present occasion, to confirm and illustrate the opinion, already stated and defended on general principles, by a consi-

deration of the particular instances, in which our SAVIOUR was pleased to provide for a danger that He foresaw, by expounding or applying His own Parables and causing His expositions and applications to hold a conspicuous place in the Records of His teaching.

It is obvious that the three earlier Gospels differ widely from that of St. John, in the relation which they bear, to our present subject of Inquiry. The last of the Four Gospels is destitute of set and formal Parables; and is comparatively seldom ornamented with figurative and illustrative language. And when the three other Gospels are carefully examined, it is soon perceived that they too differ among themselves in this respect. St. Matthew, for instance, is more copious than St. Mark, in his report of the Discourses of our LORD containing Parables; whilst St. Luke, relating often the same Parables and sometimes virtually the same interpretation, occasionally indeed omits what his predecessors have stated, but more frequently, supplies passages of this class, which are not found elsewhere, and which impart to his Gospel an interest and a value peculiarly its own. Notwithstanding these slighter differences, St. Matthew, St. Mark and St. Luke will all furnish some useful materials for our present purpose.

The Parable of the Sower is reported as the first in order of time of all our SAVIOUR'S Parables. It is the one which has been already mentioned as common to the three Evangelists; and it is in each Gospel followed by that interpretation, which was readily granted in compliance with the request of the Disciples^b. The Parable and its interpretation are, on these three occasions, given with but few variations—seldom more than verbal, always and altogether unimportant, so far as the meaning of the whole passage is concerned. The structure of the fictitious narrative is simple and perfectly inartificial; and therefore, amidst such minor differences of expression and of form as were natural and almost unavoidable, easily preserves its identity; nor is it uninteresting to remark that there is one particular, contributing towards this identity, which is lost to the reader of the English translation only. Each of the Evangelists speaks of *the sower—the way-side—the stony places—stony ground or rock—the thorns—and the good ground*—with a repeated and carefully preserved emphasis of the definite article; an emphasis, falling in with and confirming the opinion that our

^b St. Matt. xiii. St. Mark iv. St. Luke viii.

LORD borrowed His illustration, in this instance, from a process of the season then present, going on before the eyes of Himself and His hearers; and from such circumstances, belonging to every field, as were, even while He spake, open to the observation of all. When from this Parable we turn to the moral use, which its Author Himself made of it, we acquire a new perception of its force and beauty; we are struck with the ease, propriety and gracefulness of the accommodation in each particular; in the absence of every trace of effort, of the distortion of a single feature, of tedious minuteness in any one instance, we pronounce the Apologue and the lesson drawn from it to be alike faultless. We are compelled to feel and own that the lesson is one of universal and of everlasting importance; nor can we conceive a fitter introduction to that new method of teaching, which our LORD was about to employ than the loud and affecting warning, in this Parable contained, that the best instruction—the instruction, most wisely contrived and most skilfully conveyed,—depends, after all, for its effect upon the state of mind and heart of those, to whom it is addressed.

The Parable of the *tares of the field* is one, which St. Matthew alone of the Evangelists has

recorded^c. The fable here is, if I may so speak, somewhat more highly wrought and more finished than in the preceding example. The incidents, without being either numerous or intricate, have more of variety; and they are woven, with a greater degree of art, into one perfect whole. A scene, often verified in man's experience, is pictured with colours as true to nature as they are vivid and striking; and to the whole scene the freshness and animation of real life are imparted by the introduction of human agency—of the activity, the vigilance and the prudence, which are concerned in the regulation of human affairs. But the application, made by our Divine Teacher Himself, is, as in the former instance, *moral*, in the strict and proper sense of the word; and, as such, it is moreover plain, forcible and practical.

“ He that soweth the good seed is the Son
“ of man. The field is the world. The good
“ seed are the children of the Kingdom; but
“ the tares are the children of the wicked
“ one. The enemy that sowed them is the
“ Devil. The harvest is the end of the world;
“ and the reapers are the angels. As there-
“ fore the tares are gathered and burned in
“ the fire, so shall it be in the end of this

^c St. Matt. xiii. 24—30 and 36—43.

“ world. The Son of man shall send forth
 “ His angels and they shall gather out of His
 “ Kingdom all things that offend and them
 “ which do iniquity ; and shall cast them into
 “ a furnace of fire. There shall be wailing
 “ and gnashing of teeth. Then shall the
 “ righteous shine forth as the Sun in the
 “ Kingdom of their Father.”

Who can doubt respecting the main lesson here actually derived from the Parable? As little can any one hesitate, with regard to the design of the Parable itself and the intention of Him, who spake it. The purpose clearly was to draw attention to a future public and final declaration of the distinction between the righteous and the wicked ; and to found, on the certainty of such declaration, a solemn and impressive warning of the necessity of righteousness and the danger of sin. The machinery of the Parable was so contrived and arranged as to afford occasion and to supply means for the display of some momentous truths, to which our SAVIOUR saw fit to refer, because they were calculated to prove, in a powerful manner, auxiliary towards His chief design. The end of the world—the judicial office, which He Himself shall then assume and execute—the ministry of angelic Beings under His orders—the opposite conditions of

misery and of glory, to which, after the day of judgment, the race of man shall be consigned—these momentous facts and events of the Divine Dispensations are incidentally disclosed and by most apt illustrations represented. These are indeed and may, in a very proper sense of the words, be called “*mysteries of the Kingdom of Heaven* ;” but they are mysteries, which the Gospel expressly and avowedly, plainly and without figure, opens and unfolds^d. The figurative language of this Parable certainly serves rather to enforce them on the consciences and to impress them on the hearts of all, than to hide them from one class of hearers and to make them known for the first time to another. It is to be observed that one prominent feature of the Parable is entirely overlooked and altogether disappears in the exposition. “The Servants said unto the householder : Wilt thou that we go and gather up the tares? But he said : Nay—lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.” Such was the natural—the almost unavoidable filling up of the fictitious narrative. No more suitable reason than that, which is in these words given, could have been assigned

^d Note NN.

for the householder's refusal to comply with the request of his zealous servants, in the supposed case of a field abounding with tares. The spirit, the liveliness and the dramatic interest of the Parable depend in great measure upon the introduction of this striking passage. In our Lord's exposition, we look for it in vain. Far from finding any stress laid upon these subordinate, yet by no means unimportant, circumstances, of the fictitious narrative, we cannot discover, in the application, so much as a distant allusion to them. There is no attempt to turn them to any purpose of moral or spiritual improvement. The omission on the part of our Divine Teacher is rendered so much the more remarkable, by the significance, which He has, in the instance of this Parable attributed to other circumstances, in themselves apparently not more considerable. What then are we to learn from His omission? What other lesson can we learn than that, whenever we venture to interpret the Parables of Holy Scripture, it is our duty, in following the example, which He has set us, to dwell rather on their main scope and purpose than on such minuter features as are but illustrative, ornamental and subsidiary? Thus, in the instance now before us, the fact of the delay, until the end of the

world, of that broad distinction between the righteous and the wicked, which is finally to take place—the fact of this delay is clearly indicated by the whole tenour of the Parable and forms the basis of its moral application; but the reasons of the fact it was not our LORD's immediate purpose to explain: concerning *them*, the machinery, which He had condescended to employ for a different end, was not calculated to afford any information. If we are desirous of learning what these reasons are, we need be at no loss. They are elsewhere in the Holy Gospels, as well as in many other portions of the Sacred Volume, both plainly stated and pathetically urged. They are reasons of gracious consideration, not for the righteous but for the wicked—of long suffering and compassion towards those, who are spared, in order that they may be brought to repentance, amendment and salvation.

From St. Matthew, to whom we owe the Parable of the Tares of the field, we receive also that *of the debtor of ten thousand talents and his fellow-servant*^c. In the case of this beautiful and affecting Parable, the circumstances of the occasion, which drew it forth from the lips of our Redeemer, might seem

^c St. Matt. xviii. 23 to 35.

sufficient to guard for ever against its misapplication and to rescue its touching incidents from the grasp of that criticism, which tortures and deforms all that comes within its reach. “Then came Peter to Him and said: LORD, how oft shall my brother sin against me, and I forgive him? till seven times? JESUS saith unto him: I say not unto thee until *seven* times: but until *seventy times seven*^f.” A more direct or fuller answer to his question the Apostle could not require, nor was it possible that he should forget the terms of a precept, which taking up his own expressions, had so employed them as to put to shame the poverty of what he had doubtless deemed his large and liberal allowance for the faults of his offending brother. Our blessed LORD however was not content with this method, impressive as it was, of inculcating His favourite topic of mutual forgiveness and of charity. He proceeded to illustrate and enforce the lesson, which He had already delivered, by a Parable, of whose united tenderness and force of appeal none but the most hardened heart can fail to be susceptible. A debtor of the vast sum denoted by ten thousand talents, having no power to pay, is condemned by his Lord to

^f Ver. 21, 22.

be sold and his wife and his children and all that he had, that payment may be made. Is it possible that one stroke can be added to heighten this picture of hopeless distress and of approaching ruin? The unhappy man has recourse to prayer for indulgence and to promises of final payment; and gains from his compassionate LORD what he had not ventured to ask or to expect—the free forgiveness of the debt. In the future management of his own affairs, he finds a fellow-servant, owing him an hundred pence—a paltry amount, not fit to be compared with his own lately remitted debt: entirely forgetful of the treatment, which he had himself just experienced—not recalled to a recollection of that treatment by the very language of the address, with which He had approached his Lord, repeated now in his own ears and urged upon himself—he proceeds to extremities and casts his debtor into prison. The sorrow of the fellow-servants—the just and natural expression of that sorrow—the calm and reasonable, yet indignant, expostulation of the offended Lord of both debtors—the wrath, with which every hearer must sympathise, and the punishment, in the perfect propriety of which all must acquiesce—these several circumstances are put forward and

described in a manner, to which repetition in any other language than that of the inspired Evangelist cannot but do injustice.

Of this Parable we have our SAVIOUR CHRIST's own moral use and application. It is conveyed in the following brief and comprehensive terms: "So likewise shall my Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses." In these few words is contained the lesson, which He meant to draw; and by such an improvement of His own Parable, He has again emphatically warned us that conscience is not to be disturbed, in her salutary office of reproof and admonition, by the intrusion of imagination—that the efficiency of His Moral Teaching is not to be diminished, by wasting on its external clothing and its form those efforts of attention, which its substance ought rather to command.

The Parable of the Labourers in the vineyard (another of those Parables, which are found in St. Matthew's Gospel only ^g) is followed by our LORD's own application—an application short indeed, but emphatic—summed up in that sententious form of speech,

^g St. Matt. xx. 1—16.

which He is reported, on other occasions, to have used, and which, by the details of this Parable, He appears to have intended to explain and to enforce. “So the last shall be “first and the first last; for many be called; “but few chosen.” That privileges embraced, as soon as they are offered—that advantages diligently and faithfully employed, from the first moment (how late soever that may be) of receiving them—will, by God’s mercy, end in the rich reward, originally promised to the earliest possessors of the same privileges and advantages—this is the general truth—a truth of everlasting interest—which our SAVIOUR inculcates; and by which He graciously raises the hopes and cheers the spirits of all such as may, even at “the eleventh “hour of the day” of life, be raised to an alarming consciousness that, as far as the service of their rightful LORD and MASTER is concerned, they have been “standing all the “day idle.” To the opposite class of persons—to those, who are represented by “the “labourers hired early in the morning into “the vineyard”—a delicate and indirect admonition is conveyed; and they are reminded that the Dispensation, which is for others one of overflowing goodness, is for them and for all one of perfect equity. “Be not high-

“minded but fear^h”—is the caution, which they must hear, when they are informed that their places in the Kingdom of Heaven may finally be taken by those, who were once far below themselves;—nor does this caution lose any of its power, by reason of that “*lenity of supposition*” of the Parableⁱ, which assigns to all the labourers in the vineyard their reward. In this particular instance it is impossible not to observe a characteristic, which belongs to several of our LORD’S Parables. It is well adapted to the circumstances of His own times, and anticipates what was to happen, upon the publication of the Gospel to the whole world. The events then present or soon about to occur, were perceived by our LORD to be cases, coming under His general supposition and exemplifying His general principle; but overlooking for the present, these special cases, as sure in due season to attract the notice, to which they were entitled and to indicate His Prophetic foresight, He passes at once to that grand Moral lesson, which is by Him designed to belong to all times and places.

What reader of the Gospels can forget the answer returned to the question of a certain lawyer, who, having received satisfaction on

^h Rom. xi. 20.

ⁱ Note OO.

one important point, "willing to justify himself, said" farther "unto JESUS: And who "is my neighbour?" The beautiful apologue of the good Samaritan is the means of rebuking his captious temper and of compelling him to prescribe to himself his own duty.

"Which now of these three, thinkest thou, "was neighbour unto him that fell among "the thieves? And he said: He that shewed "mercy on him. Then said JESUS unto him: "Go and do thou likewise." In words thus few and impressive—in a manner thus pointed, yet full of dignity—did the Author of this Parable himself explain, apply and enforce its moral lesson! It is melancholy to reflect on the contrast, which other interpretations of the same Parable have often presented; on the low and unworthy associations, which have debased its incidents—on the cumbrous load of fancies, which has concealed its real import!

The Parable of the rich man, whose ground "brought forth plentifully"^k is both preceded and followed by a plain and unmetaphorical statement of the lesson, which it was designed to teach: the introduction to the passage is couched in the following terms: "Take heed

^k St. Luke xii. 15—21.

“ and beware of covetousness ; for a man’s life
 “ consisteth not in the abundance of the things
 “ which he possesseth ”—and the improvement, which follows, is comprehended in one striking sentence : “ So is he that layeth up
 “ treasure for himself and is not rich towards
 “ God.”

The instances, which have now been alleged from the three earlier Evangelists, will abundantly suffice for the purpose I have in view. The passage of St. John’s Gospel, which bears the strongest resemblance to the Parabolical portions of the other Gospels, is the former part of the Tenth chapter of that Gospel ; although it is to be remarked that the word there translated *Parable* is more commonly rendered *Proverb* ; and might perhaps lead us to expect, what we certainly find, less of distinctness and entireness of narrative in the illustrations themselves and a greater degree of intermixture between the figures and the subject represented by them than we elsewhere look for or discover in Parables. Of set and formal Parables indeed, in that limited sense of the word, in which we have in this and the preceding Lecture employed it, it has been already stated that the Gospel of St. John is destitute. As however the passage above mentioned may serve to throw light

upon our SAVIOUR'S method of interpretation, it is worth while here to bestow on it some attention. The Shepherd of the sheep, entering by the door into the fold, readily admitted by the Porter, and known to all the sheep, as soon as his voice is heard—was an object familiar to the eye of every inhabitant of Jerusalem, where regular inclosures for separate flocks kept ready for sacrifice were under the superintendence and management of an appointed officer. From this source our LORD borrowed His illustration; but finding that He was not understood, He graciously proceeded to point out a twofold application, of which His figurative language admitted. “I am the door of the sheep—I am the door; by me, if any man enter in, he shall be saved and shall go in and out and find pasture.” But the second application rises in beauty and in importance. “I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd and know my sheep and am known of mine.” Taking the occasion, which this lively image furnished, He contrasted Himself with thieves and robbers and hireling shepherds, who had gone before Himself, and plainly announced His own purpose of laying down His life for the sheep of that fold, whose limits were to be

extended, until for the whole world there should be *one fold* and *one shepherd*. By thus *dividing*, He, at the same time, *simplified*, the application of the imagery, which He had employed ; whilst by quickly varying that application, He withdrew the minds of his immediate hearers and meant doubtless to withdraw the minds of His followers for ever, from any over-curious search after some hidden and mysterious import of His figurative language.

Upon the whole then we may now safely inquire what ought to be for us the result of a calm survey of the instances, wherein JESUS CHRIST Himself interpreted or applied his own Parables—whether privately before His disciples only or in the presence of all His hearers ? Does His practice encourage the notion that He spake Parables, with a view to cover and conceal His real meaning ? Does He sanction any expectation of latent predictions, ultimately to be discovered ; or fix our thoughts on dark and enigmatical communications, that may stimulate curiosity but long defy its most successful efforts ? That *some* indeed of His Parables were *prophetic*, it is impossible to deny : we have regarded one instance, and as it were, specimen, as a proof that they were so ; an instance in which, subsequent events

corresponded with His intimations. And it is as impossible to deny that future events in the world or in the Church may still arise and may disclose a Prophetic meaning in passages, which are not at present held to have that character. But, even in the instances wherein a Prophetic design has been discovered, Prophecy does not appear to have been the main and primary object of the Parables: it is rather subordinate to some great Moral purpose, to which both immediate and future attention was to be awakened and for the sake of effecting which the texture itself of the fictitious narrative was framed and wrought. We are favoured with an example and a proof of what we may not improperly call *complex wisdom*, as often as we observe that into the substance of Moral lessons are introduced and, as it were, interwoven *prophetic notices* also. Again, when we are compelled by the instances, which we have been contemplating, to grant that our LORD Himself was chiefly intent on drawing a suitable moral or spiritual lesson, what is the manner of doing so on His part, which calls for our notice and imitation? Does He dwell on every minute particular of the imaginary scene, not content until He has discovered for each its own peculiar significance?

The case has been observed to be far otherwise. No verbal niceties, no trifling remarks, no fanciful interpretations can find either a justification or an excuse in the example of our great—our perfect Teacher. His lessons are occasionally marked by what may be called *a minuteness of detail*; but it is a minuteness which proves neither wearisome nor low. More frequently they are *short* and *emphatic* admonitions, depending on the general air and combined circumstances of images, which He has for ever consecrated to the end of the moral and spiritual improvement of mankind^m.

And now, if our blessed LORD's reason for speaking in Parables has been satisfactorily explained and vindicated from some misapprehensions, to which it has been liable; and if a view, confessedly inadequate, yet in any degree just and accurate, has been taken of the Parables, which He spake and of His own method of interpreting them—we may return, with lowly thankfulness, to the acknowledgment, already made, of the goodness and the wisdom of Him, who has condescended to become our Guide and Teacher. Every word that proceeded out of His mouth,

^m Note PP.

is perceived and felt by us to be worthy of the lofty source, to which we ascribe it; and, as we advance in the knowledge and the practice of His moral precepts, we gain a continually increasing confidence in worshipping Him as “Immanuel—God with usⁿ.”

ⁿ St. Matt. i. 23.

SERMON VI.

ST. LUKE xv. 1 and 2.

Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them.

THERE were several distinct occasions, on which the malignant or the mistaken observers of the conduct of our LORD excepted against Him, on account of His associates; not indeed His constant and daily companions, but rather those, with whom He sometimes and under certain circumstances chose to hold intercourse. A review of these occasions, as they are reported in the Gospel History, falls in with the design and will further the end of the present course of Lectures; since it will place before us some of the most affecting scenes of the ministry of our LORD and SAVIOUR. In the objections urged by His enemies; in the methods of

meeting and removing those objections, adopted by Himself, we shall find matter for much serious reflection; and shall discover some incidental but striking notices of that Divine glory, which the lowly condition of His human nature shrouded but did not always nor entirely conceal.

The first of those occasions, which call for our present attention, is that of the “great feast,” which Levi or Matthew, if not *immediately*, at all events *soon* after his call, “made” for our LORD “in his own house.”

Each of the three earlier Evangelists furnishes a narrative of this occurrence^a. The differences between their accounts respect only such nicer touches of the picture as are *historically* altogether unimportant, although to the accurate eye of a fine moral discernment by no means uninteresting. Thus St. Matthew himself, who was at once the host and the reporter, employs not a single expression, which can, by any possibility, intimate to the reader of his Gospel his own studious care to do honour to his guest; or which can convey the remotest hint of hospitality conducted on a large and liberal scale. From St. Luke alone we learn that Levi *made*

^a St. Matt. ix. 9—13. St. Mark ii. 14—17. St. Luke v. 27—32.

a great feast; and that the company consisted partly of his fellow publicans and partly of such other guests as were within his reach and willing to take their places at his board—those doubtless of the number of his acquaintance and neighbours, who were most respectable at once in station and in character; and, who, in the opinion of St. Matthew, were most likely to derive advantage from the Instructor, whose call he had himself recently obeyed. The Scribes and Pharisees, indeed, of whom mention is introduced in connection with this feast, may seem, from the reports of St. Matthew and St. Mark, to have been by-standers and spectators only; but St. Luke's manner of speaking implies not improbably that they too were among the guests and that they were surprised and annoyed at discovering around them many individuals of those classes of society, which were the objects of their well-known aversion. “There was a great company of publicans and of others, that sat down with them; but the Scribes and Pharisees *of them*”—those of them, that were Scribes and Pharisees—“murmured^b.” The terms of their objection, according to St. Matthew

^b Note QQ.

and St. Mark, were as follows: “Why eateth
“your Master—how is it that He eateth,
“with Publicans and sinners?” whilst St.
Luke reports the objection to have been the
same in substance and addressed, in the same
manner, indirectly to our LORD, through His
disciples, but involving them also, with their
Master, in the censure: “Why do ye eat and
“drink with Publicans and sinners?” JESUS
overheard what was passing; and, with the
calm composure of His wonted dignity, re-
lieved His disciples by undertaking to return
an answer in behalf both of Himself and
them. He referred His censurers, on this
occasion, to a remarkable passage of the Pro-
phet Hosea, from which they might have
learned and ought to have learned how, in
the Divine esteem, moral qualities rank above
ceremonial observances—how great is the su-
periority, in GOD’S sight, of the virtues of the
heart over the appointed sacrifices and offer-
ings of His own law. St. Mark and St. Luke,
omitting the quotation and its awakening ap-
peal, mention only our SAVIOUR’S vindication
of Himself—St. Mark, in the identical ex-
pressions of St. Matthew, St. Luke, in ex-
pressions slightly varying, but equivalent in
force and meaning: “They that are whole

“ need not a Physician ; but they that are
“ sick. I am come, not to call the righteous
“ but sinners to repentance ^c. ”

Such is the language, in which the Son of God vindicated His conduct from the blame that had been cast upon it. We cannot but acknowledge that these few words were well calculated for their primary purpose of silencing the cavils of those, in whose hearing they were uttered ; and that they were worthy of that care, with which the Evangelists have preserved and transmitted them. In and by them, our blessed Lord declares that the sinners of the race of man were and for ever will be, the objects of His merciful regard—that it was in the discharge of the very duty, which He had undertaken to perform ; in the execution of the very end of His mission and ministry, that He entered into their society, invited and encouraged them to listen to His instructions and held a condescending intercourse with them. He is pleased to illustrate both His principle and His practice by the analogy of a familiar example ; and to insist that a Physician might, with as much propriety, absent himself from the abodes and disregard the applications and entreaties of the sick, as Himself withdraw

^c Note RR.

from the dwellings and shun the conversation, of the sinful. That He spake here in a tone of *irony*—that He meant to reflect, with any degree of sharpness or severity, on those individuals of the company, in the midst of which He was, who had called forth His explanation and defence—it is not necessary to suppose. We may indeed well believe that His penetrating eye detected, in the breasts of some of those around Him, a secret spirit of self-satisfaction and self-congratulation, on a comparison of their own moral condition with that of others. He undoubtedly beheld and pitied the mistake of some, who laboured under a spiritual disease, of which they were unconscious; and for which therefore they neither desired nor sought a remedy. But He thought fit to administer caution and reproof indirectly, in order that their gentle and insinuating application might prove so much the more influential^d. He allowed, for the moment, a contrast to be drawn between the righteous—the morally healthful—and their brethren, the sinners, the spiritually infirm and sick. The former He endeavoured, by the attraction of His own example, to gain over to a candid interpretation of the offences—to an indulgent commise-

^d Note SS.

ration of the circumstances, of their less happy fellow-creatures. He was aware that the sympathy, which He strove to awaken, would gradually and imperceptibly but inevitably lead to the discovery that they themselves, partakers of one common nature, were also sharers of the same sorrows, heirs of the same imperfection, and liable to the same errors and failings. He intended that the distinction, on which He insisted, between moral purity and legal strictness, should serve to indicate to those, who were confessedly irreproachable in respect of the latter, that they might still be wanting in the former. Above all, His plain and open statement of the express purpose, for which He had come into the world, was likely to fix the intent observation of all upon His Person and upon the office, which He assumed; whilst the merciful and gracious nature of that avowed purpose could hardly fail to melt the affections of all hearts towards Him. No hearer would willingly be excluded from the number of those, whom so exalted an Instructor had come down from Heaven to teach—whom so skilful and so benevolent a Physician sought to heal^c. Nor was our LORD's method of reply and of defence suited to His first and

^c Note TT.

immediate hearers alone. It nearly concerns all who have learned—all who shall hereafter learn, His lessons of meekness and of charity: it is well adapted even to our own case and may yield warning and instruction to ourselves^f. Subdued and softened by the Divine Redeemer's care for sinners, we are taught to cherish within our breasts the secret consciousness that we too are included in that number—a consciousness, in itself, indeed painful and oppressive—yet freed from the bitter anguish of despondency and rendered a salutary principle of activity and of amendment, by virtue of that disclosure of rich mercy, from which it takes its origin. We are admonished that, if we have enjoyed advantages of information and of virtue, above many of our brethren, it becomes us to make a thankful acknowledgment of the undeserved goodness, which alone has caused the difference. Nor can we give a better or a more decisive proof of our real thankfulness than by endeavouring to follow, although it must be at an humble distance, the example of condescension and of kindness, which our SAVIOUR has, in this instance, plainly set before us. He has shewn that intercourse even with the bad is a duty, which we owe to *them* and

^f Note UU.

which we may discharge without injury to *ourselves*. Retirement from that world, which He blessed with His presence and with His unwearied efforts of benevolence, would imply a conceit of our own merits or a supercilious contempt of our brethren, which He, by His practice and by His vindication of that practice, has both discountenanced and condemned. Still are we ever to carry with us into society one important caution, of which our great Exemplar stood in no need^g. The declared purpose of His coming into the world was to “call sinners to repentance”—and for the accomplishment of this purpose, He possessed the high qualifications of freedom from all taint of sin and of a nature not liable to its contagion. Our lowlier destiny is to undergo a course of discipline and of probation, that may repair the ruins of our fallen state, aid the natural weakness of our moral powers, and impart to our oft-repeated efforts the fixedness and constancy of virtuous habits; and it is in the fulfilment of this, our own destiny, that we are, each one of us, in his proper station, expected and required to contribute by our example and our influence, towards the improvement of our fellow-creatures. With a view to their improvement, it

^g Note VV.

is manifest that we must hold intercourse with them; but then only can we carry on such intercourse profitably to others and without disadvantage for ourselves, when we remember that it is by no means free from danger. Occasions will arise, when we may well shudder for our safety; nor among the least perilous will be those, into which we may have been led by a sincere and honest desire to do good; and upon which we may have entered with a firm resolution to maintain our own principles. From occasions of this sort it will be the part of prudence sometimes to retire, lest our own weakness, mistaken for the call of duty, expose us unnecessarily to “the wicked, who lay wait, as he that setteth snares, who set a trap and catch men^h.” But if escape from the position of danger be impossible; if the retreat, which prudence recommends, be not practicable; then may we hope to be secure from injury, even in the midst of danger; and one of the best means of security we shall find in a steady and devout contemplation of our LORD and SAVIOUR, holding intercourse with sinners for their welfare, and never, for one moment, unmindful, in their company, of the sole end, which He proposed. His holy example, thus sea-

^h Jer. v. 26.

sonably present to our minds, will exert a powerful influence; and will, moreover, prompt an earnest prayer, which He will vouchsafe to hear and answer, that His “grace may be sufficient for us—that His strength may be “made perfect in our weaknessⁱ.”

The second of those occasions, which are to be considered in the present Lecture, is recorded by St. Luke alone in the Seventh chapter of his Gospel. We there read that an entertainment was given to our LORD in the house of a Pharisee, named Simon, and that “a woman in the city, which was a sinner, when “she knew that JESUS sat at meat in the Pharisee’s house, brought an alabaster box of “ointment” and bestowed its contents on the person of our Redeemer, with every accompanying action that could signify her sense of guilt, her hope of pardon and her reverence for His character and office. Before Him she felt that her sins were open, without her own confession; and from Him, without any words of prayer, she implored their forgiveness. The thoughts of the Pharisee went to disparage not so much the moral purity as the prophetic discernment of his guest. He deemed the woman unworthy of the reception, with which she had been indulged; and was ready to con-

ⁱ 2 Cor. xii. 9.

clude that he had himself overrated the skill and penetration of the Teacher, whom he had evidently already learned to regard as *inspired*. “ This man, if he were a Prophet, would have “ known who and what manner of woman “ this is that toucheth him ; for she is a sin- “ ner.” Such was the reflection, which Simon probably owned to have been passing in his mind, after he had been astonished by the proof, which our LORD immediately gave, of its injustice and error. Of that proof it is for us extremely difficult to conceive any thing like the full force and value, when it was at first afforded. Who indeed, even then, could duly estimate it, save the Pharisee himself, to whom our SAVIOUR spake ? By the answer returned to his own unuttered reasonings ; by the exposure of his inmost thoughts, he must have been instantaneously persuaded that himself—his guests—and “ the woman, “ which was a sinner”—were all alike open to the inspection of a Teacher, who was truly inspired—of One, who was indeed a Prophet.

“ JESUS answering said unto him : Simon, “ I have somewhat to say unto thee. And he “ saith : Master, say on. There was a certain “ creditor, which had two debtors, the one “ owed five hundred pence and the other fifty.

“ And when they had nothing to pay, he
 “ frankly forgave them both. Tell me there-
 “ fore which of them will love him most?
 “ Simon answered and said: I suppose that he,
 “ to whom he forgave most. And He said
 “ unto him: Thou hast rightly judged. And
 “ He turned to the woman and said unto Si-
 “ mon: Seest thou this woman? I entered
 “ into thine house: thou gavest me no water
 “ for my feet; but she hath washed my feet
 “ with tears and wiped them with the hairs
 “ of her head. Thou gavest me no kiss; but
 “ this woman, since the time I came in, hath
 “ not ceased to kiss my feet. My head with
 “ oil thou didst not anoint; but this wo-
 “ man hath anointed my feet with ointment.
 “ Wherefore I say unto thee: Her sins, which
 “ are many, are forgiven; for she loved much;
 “ but to whom little is forgiven, the same
 “ loveth little.”

This passage has a deep pathos and an ex-
 quisite tenderness, scarcely elsewhere equal-
 led, certainly nowhere surpassed, even in the
 Sacred Volume. The felicity of the intro-
 duction, which is courteous, yet awakening;
 the appositeness of the imaginary case, put
 in the Parable; its irresistible force, which
 at once drew forth from the Pharisee him-
 self the intended moral;—these circum-

stances, in themselves highly interesting, yet fall far short, in effect and moving influence, of the incidents that follow. With mild aspect turned towards the woman, whom Simon had harshly judged, our SAVIOUR solicited the attention of His host ; and by means of a contrast, consisting of a series of particulars rising one above another in beauty both of conception and of language, did ample justice to the proofs which she had afforded, of repentance and of grateful affection ; and so defended His own acceptance of her respectful offices of zeal and kindness.—No longer could the Pharisee entertain a doubt respecting our LORD's perfect knowledge “ who and what manner of woman she “ was ” that had approached His Person. It was in the very character of a large debtor to ALMIGHTY GOD—of a grievous sinner—that she had received the encouragement, of which Simon had deemed her, by reason of that character, to be unworthy ; but to the intuition of JESUS CHRIST was open also that “ broken “ and contrite heart,” of which Simon could perceive only such outward tokens as might to any but the all-seeing eye prove deceitful. When JESUS said unto her : “ Thy sins are “ forgiven :—Thy faith hath saved thee : Go “ in peace ”—the same astonishment, which

had been excited by His use of the same language, on an occasion already noticed in a preceding Lecture, was again renewed; and “they that sat at meat with Him began to say “within themselves: Who is this that forgiveth sins also?”—In attempting to return a satisfactory answer to this question, Simon and his guests were undoubtedly beset with many difficulties, of which we are unconscious. By ourselves may be clearly discerned, in the Person of our LORD and SAVIOUR, that High and Holy Being, against whom the sins of men are committed; and to whom the debtors of five hundred and of fifty pence are alike accountable; nor is it until the whole transaction has been illustrated by the light, which the doctrine of the Divine nature of JESUS CHRIST throws over it, that its true purport can be fully apprehended or its practical usefulness be duly felt and experienced^k.

The occasion, which I shall notice as *third* in order of this Discourse (without reference to order of time, which is immaterial to my purpose) is, like the last, furnished by St. Luke only. It is that, on which a man, named Zaccheus, a chief among the Publicans, who was rich, “received our LORD joyfully^l.” Among the attending crowd, which

^k Note WW.

^l St. Luke xix. 2—10.

was evidently great, the result of our SAVIOUR'S unsolicited proposal to visit the house of Zaccheus and of His immediate execution of His gracious design, was a general murmur of disapprobation and dissatisfaction. "And when they saw it, they all murmured, saying that He was gone to be guest with a man that is a sinner." There is much reason to believe that the sinister representation thus given of the character of Zaccheus was owing to prejudice against the order of men, to which he belonged. It was a hasty and inconsiderate application of that sweeping censure, which, however natural and even just it might be with regard to the whole class, was yet not fit to be pronounced indiscriminately of all the individuals of that class. Widely different were the principles, on which JESUS CHRIST formed His estimate of character and conduct; and Zaccheus was, in this instance, happy in being subjected to a scrutiny, which adverted to all the proprieties of his especial case. Of that exact scrutiny however he was not aware, until he heard the unexpected summons: "Zaccheus, make haste and come down; for to day *I must abide* at thy house." Unable to catch a sight of JESUS passing, "for the press, because he was little of stature," he had

run before and climbed up into a sycamore tree. What then must have been his amazement—how strong the emotions of his bosom, when he heard the voice of JESUS calling him by name and accompanying the call with an anticipation of his wishes and with a free and spontaneous offer to gratify and more than gratify, his fondest hopes of “seeing JESUS, who He was!” “To day I must abide at thy house.” “Welcome but mysterious words!” (so may we interpret the Publican’s secret thought) “What is that *necessity*, of which Thou speakest? What necessity in this case can there be, save that which is created by Thy overflowing goodness—by Thy intention of meeting and of fulfilling my earnest desires—and of bringing even to my house those glad tidings of salvation, of whose messenger I ventured to seek only a passing and a distant view?” Zaccheus, by stating probably his practice in time past rather than his resolution for the future, called forth the approbation and the blessing of his illustrious guest :

“Behold, LORD, the half of my goods I give to the poor; and if I have taken any thing from any man, by false accusation”—if in the discharge of my official duties, I am

misled by the false information of my dependents—"I restore him four-fold^m." "And
"JESUS said unto him : This day is salvation
"come to this house : forsomuch as he also
"is a son of Abraham. For the Son of man
"is come to seek and to save that which was
"lost."

This address was doubtless uttered in the hearing of many, who had cast unmerited reflections on Zaccheus. It intimates that there had been nothing in the employment of a Publican to forfeit for him that common privilege of the children of Abraham, of which the Scribes and Pharisees were apt to boast ; it announces a general purpose of loving-kindness and of mercy, within which all orders and all individuals of the human race are for ever to be included.

There still remains to be noticed a *fourth* occasion, on which the Scribes and Pharisees urged an objection against our LORD, on the ground of receiving sinners and eating with them. It occurred before that one, which has just been considered ; but is purposely taken last in order, for the convenience of devoting the conclusion of this Lecture to an examination of those Parables, by which JESUS met

^m Note XX.

and answered the murmuring complaints of unfair and prejudiced judges of His conduct.

Of this occasion also we gain our knowledge from St. Luke alone, who, in the words of the text, informs us that “then drew near
“unto Him all the Publicans and sinners
“for to hear Him. And the Pharisees and
“Scribes murmured, saying: This man receiveth sinners and eateth with them.”

It appears that, without other explanation or defence, our LORD at once delivered a series of three Parables, for His own vindication and for the reproof of His adversaries. And of these Parables it will scarcely be denied that, by reason of their clearness, appropriateness and force, they were eminently calculated to serve His two-fold purpose. A review of them will contribute towards the farther elucidation of those principles of interpretation, which have been deduced from our LORD’s own practice; and will thus confirm the account that has been already given of the general and main design of the Parables of the New Testament.

The first of the three is that of the *lost sheep*°. The imagery of this Parable is familiar to every reader of Holy Scripture, in

° St. Luke xv. 1, 2.

° Ver. 3—7.

various portions of which it is beautifully employed. Our SAVIOUR is recorded to have borrowed from it several touching illustrations; and in one passage of St. Matthew's Gospel^p, it appears in the form of a perfect Parable. In the same form, but as uttered on a distinct occasion, St. Luke here represents CHRIST to have used the same imagery, and to have introduced it with the suitable language of personal appeal to the hearts of His hearers: "What man of you"—which of yourselves—"having an hundred sheep"—? The Shepherd's anxiety for the lost sheep—His perseverance in the search after it—his care to lay the wanderer, either worn with fatigue or in danger of going astray yet again, upon his shoulders—his secret joy on his homeward journey—and the increase of that joy, among his friends and neighbours, after his arrival at the fold—all these details disappear from the application, for which however they prepare the way and of which they also heighten the effect: "I say unto you that
" likewise joy shall be in heaven over one sin-
" ner, that repenteth, more than over ninety
" and nine just persons, which need no re-
" pentance."

It is to be lamented that out of this affect-

ing application irrelevant and unprofitable discussions have sometimes arisen. It has been asked whom our LORD meant by the ninety and nine sheep that remained secure within the fold; whether or not among the sons of Adam are to be found those *just persons*, who are pronounced by Him to *need no repentance*; and how it has happened that He intimates so great a disproportion of numbers as that of ninety-nine to one; and ascribes to the shepherd a livelier joy, on the recovery of that one than in the safety of the rest? The proper answer to these and all similar questions is that our blessed LORD designed not to settle nor even to allude to them. Because the Parable is constructed in agreement with that condition of our finite nature, which permits not more engrossing objects than one to be entertained at the same time, we are not therefore to conclude that any part of its intended lesson depends upon circumstances inseparable from such structure. It is enough for us to know, on our SAVIOUR'S own authority, that *all who stand in need of repentance are indicated by the lost and wandering sheep*; and that for the purpose of recalling them to safety and happiness His Parable was spoken; since by its means, He not only explained and defended the inter-

course which He actually held with sinners but also proclaimed His everlasting concern for the disobedient and the wilful. Whatever may be believed or imagined respecting other beings, under God's moral government—whether among creatures of a rank and order similar to our own or belonging to some higher department of the universal dominion of the Father of all, there exist those, who may be denoted by the sheep, that have never left the fold—that have enjoyed, because they have deserved, the uniform and unabated love of the Heavenly Shepherd—whatever may be determined on such points as these, *we*, at all events, *must* feel—or if we do not yet feel, we must, sooner or later, be brought to the wholesome, although painful, feeling that “all
“ we like sheep have gone astray; we have
“ turned every one to his own way¹.”

The following Parable of the woman having “ten pieces of silver and losing one of them¹,” by an agreeable variety of illustration, accomplishes the same ends of vindicating our SAVIOUR, and of unfolding the riches of the Divine mercy, which His intercourse with sinners was meant to display. By the circumstances of lighting a candle, of sweeping the house and of seeking diligently, our in-

¹ Note YY.

¹ St. Luke xv. 8—10.

terest and sympathy in favour of the woman are awakened; and when we have entered into that joy, which induced her to call her friends and neighbours together, we listen once more to the welcome words: “Likewise, “I say unto you, there is joy in the presence “of the angels of God over one sinner that “repenteth.” Again we hear, nearly in the same terms as before, the glad assurance for all sinners, that their recovery diffuses, through the regions of Heaven, a joy, aptly shadowed forth, although inadequately represented, by the strong feeling pictured in the Parable; and of this assurance we acknowledge the full value, when we reflect that we owe it to the lips of Him, who, having “come from “Heaven, testifieth” concerning heavenly things “what He hath seen and heard^s.”

In the preceding instances we have found that the irrational animal and the inanimate drachma hold their proper places; still with that decorum, which ever marks the Parables of the Son of God, and which consists in abstinence from a frequent practice of the most renowned Teachers by Parable, the practice of ascribing the speech or the actions of man to inferior beings or lifeless objects. But in the third instance, which now claims our notice^t,

^s St. John iii. 31, 32.

^t St. Luke xv. 11—32.

our LORD passes altogether into the province of human sentiments and human behaviour.

The Parable of the Prodigal Son may well be called a wonderful passage of the Holy Gospels. It has been left by its Author, without one word of comment or of reflection, to produce its own effect and make its own impression. Touching, as it does, the finest chords of those feelings, which belong to the parental and the filial relations, it utters, in tones that none can refuse to hear, the welcome tidings of the compassion of our Heavenly Father. The main purpose here, as in the former cases, undoubtedly is to justify our SAVIOUR's practice and to shew how well calculated that practice was to illustrate and to magnify the Divine Mercy towards the most ungrateful and grievous sinners.

Accordingly, a domestic scene is laid, which, alas! too often finds its sad resemblance in the world of real life around us. The younger son of a disappointed Father, wilful, wayward and wasteful, is permitted to follow the bent of his own inclinations, until hardships and misfortune bring leisure for cool reflection and bitter regret for his misconduct. Sorrow gives birth to a resolution to return, in the guise and with the language of an

humble suppliant, to that home, which he had wantonly abandoned. He is met by a father, whose love had never failed and whose eye had followed him even in his wanderings; welcomed with warm affection; and treated with such open and public demonstrations of joy as the uniform duty and steady obedience of the firstborn of the family had never called forth. The elder son—his absence in the field—the communication made to him of his brother's return—his momentary anger—his respectful, yet querulous expostulation—all these are circumstances, true to nature and warranted by experience—finely imagined and exquisitely put, with a view to heighten the effect of the reception given to the returning Prodigal. They are incidental only; they have their use, which however is but subordinate; by dwelling on them, as if they were designed to teach any important truths, we shall be diverted from the scope and purport of the whole Parable. If any where, in the wide extent of the family of GOD, there be found sons, who have not neglected their own duty nor failed to fulfil their ALMIGHTY FATHER'S purposes, they are to remember that their case is not injuriously affected by the merciful mode of dealing adopted towards the sinners of our race.

“ Son, thou art ever with me and all that I
“ have is thine.” *We* are rather concerned in
that abounding goodness, which declares : “ It
“ was meet that we should make merry and
“ be glad : for this thy brother was dead and
“ is alive again ; and was lost and is found.”
In the Father’s watchful eye, eagerly catching
the first distant glimpse of his son’s return ;
in the same Father’s readiness to interpret
the act of return into a sufficient evidence
of sincere repentance—are to us set forth
and represented the favourable regards of
our Father, which is in Heaven, towards our-
selves, His disobedient and unthankful chil-
dren. When, from bitter experience, we have
learned the unsatisfactory nature of those
earthly pleasures, which first tempted us to
abandon the shelter of God’s house and ser-
vice :—when vexation and suffering have ren-
dered distasteful sources of enjoyment, which
we had fondly hoped to find always fresh and
for ever unfailing ;—when excess of indulgence
has deprived us of the means of farther gra-
tification or robbed us of that keen sensi-
bility, to the preservation of which a true
relish for the best blessings of life is owing ;—
even then may we betake ourselves into the
presence of God with hope and confidence.
We may be assured that He will “ receive us

“graciously.” In every instance of our SAVIOUR’s condescending intercourse with sinners, we are encouraged to perceive a proof that He came expressly to fulfil the purpose of His and our Father, by recovering His lost children, by restoring them to the privileges of His house and their inheritance—by diffusing, through the courts of heaven and among the hosts of angels, a joy, that may be figuratively represented but must be inadequately described, by the purest and the strongest emotions, of the human breast.

With reluctance I observe that in the case of this Parable, as in that of the lost sheep, curious speculation has often been busily and as often unprofitably employed. Without taking notice of expositions, applications and inferences, which a profound reverence for the Sacred Word must incline every sincere believer to pass over in silence, I will content myself with remarking that there has been among Commentators a very general agreement that our LORD, whatever may have been His primary and principal object, does, at all events, in this passage, anticipate the future preaching of the Gospel to the Gentiles; and the animosity that would thus be excited

^u Hosea xiv. 2.

among the chosen race of Israel. In this view—in an application or improvement of the passage for such a purpose—it may be allowed that there is nothing materially wrong—nothing worthy of serious blame or likely to be productive of serious mischief*. I will however venture to suggest a doubt whether such a view as this would ever have occurred, if it had not been for associations, which other plain passages of our SAVIOUR'S teaching, wherein reference is undeniably made to the rejection of the Jews and the call of the Gentiles, have supplied. It would seem to have no proper place here and is in danger of withdrawing attention from those sublime disclosures of Infinite Mercy, which God Incarnate has been pleased, in this passage of His teaching, to open to mankind. Whenever we step beyond the strict line of interpretation, which He has clearly marked out for us, we stand in need of being controlled by a salutary recollection that His benign communications were not granted to furnish occasion for our fond disputes or idle fancies; nor can we be sufficiently thankful that, in the pages of the Holy Gospels, those communications remain for us in their in-

* Note ZZ.

tegrity and that they will for ever remain, the means, if we rightly understand and use them, of impressing on our memory and on our hearts a just and lively image of the Friend of sinners.

SERMON VII.

ST. MATTHEW xix. 16.

And, behold, one came and said unto Him : Good Master, what good thing shall I do, that I may have eternal life ?

IN a preceding Lecture it was observed that our LORD was always easy of access to His disciples and ever ready to comply with their requests for a fuller knowledge or a clearer illustration of His doctrine than He was pleased to give to the generality of His hearers. The Gospel History farther shews that He was not difficult of approach for any, who sought religious instruction and guidance with sincerity and earnestness of mind or under circumstances which afforded a fair opportunity of delivering, for the edification of themselves and of others, the plain and direct precepts of the Divine Law. The mixture with better motives of some desire to explore His wisdom and to try His preten-

sions to the character and office of a Teacher sent from GOD, by the test of the correspondence of His principles and rules with the declared will of GOD—is not found to have hindered Him from granting, on certain occasions, a decisive and satisfactory answer to such as approached and questioned Him.

An instance occurs in the case of that Lawyer, of whom St. Luke makes mention, as having stood up and *tempted* Him, by asking: “Master, what shall I do to inherit eternal “life^a?” The proposer of the question was referred to the Law, with which he was courteously presumed to be already familiar; and, when he had drawn from its provisions and enactments a brief summary of Morals, that did credit alike to his judgment and to his feelings, He received such authoritative approbation, command and promise as became an *Inspired* interpreter alone; and as best befitted the Author and Giver of the Law, so interpreted and enforced. “Thou hast answered right: this do and thou shalt live.” The lawyer’s farther question, which he is reported to have asked from a wish to justify himself—a wish at the least implying that his attention had been arrested and his curiosity to hear more from our SAVIOUR’s lips

^a St. Luke x. 25.

had been awakened—drew forth that Parable of the good Samaritan, concerning the immediate effect of which we learn nothing; but of which we cannot believe that it proved altogether unprofitable even for him, to whom it was primarily addressed.

St. Matthew and St. Mark agree in relating another instance similar to that, which has been recorded by St. Luke^b. When our LORD had by His skill disappointed the malicious intent of the combined Pharisees and Herodians; when, by the few words of His pure and simple statement, He had cleared His doctrine of the resurrection from those mists of error, which the gross conceptions of the Sadducees threw around the whole subject of a future state; when He had traced their grievous mistake to its true sources—an ignorance of the Scriptures and a forgetfulness of the power of God—pointing, at the same time, to a passage in those Sacred Writings, which themselves acknowledged, where they might discover the reality of a world of spirits; and intimating that the Divine power could be at no loss to accomplish whatever the nature and purposes of that world might require; it was when our LORD had thus signally triumphed over the arts of insidious adversaries and the

^b St. Matt. xxii. 35; St. Mark xii. 28.

imagined difficulties of men of corrupt minds that “the multitude were astonished” and that from “certain” of the Scribes was extorted an acknowledgment : “Master, thou hast well “said.” Nor “durst they,” as a body or in general, “after that, ask him any question at “all^c.” One however of their number—a Scribe—having probably a juster reliance than the rest on the goodness and condescension of the Teacher, whose success in reasoning with the Sadducees they had all admired ; but still himself also influenced partly by a desire to put the skill, of which he had witnessed the display, to a farther trial, came forward and asked : “Master, which is the great command-
“ment in the law ?” “Which is the first com-
“mandment of all ?” The answer returned to this inquiry was direct and express, consisting of a Summary, in all respects, similar to that, which, when it was uttered by another, our LORD approved and sanctioned. It was by the Scribe declared to be in perfect harmony with his own persuasions ; and of him our SAVIOUR’S voice pronounced : “Thou art not far
“from the Kingdom of GOD. And no man”—not an individual, “after that, durst ask Him
“any question^d.” On the contrary, He availed Himself of the occasion of becoming, in His

^c St. Luke xx. 40.^d St. Mark xii. 34.

turn, the questioner; and of reducing the Pharisees to a difficulty, from which they found it impossible to extricate themselves—a difficulty, the feeling of which was calculated to render them outwardly at least somewhat humbler and more modest than they were accustomed to appear. Unable to reconcile the language of David in the Psalms with their expectation of the Messiah's descent from David, they were afraid of risking any answer; and desisted from farther attempts to annoy by disputes and cavils Him, whom they discovered to be equally well armed for His own defence and for their defeat. We may imagine that the greater number of them withdrew from His presence in an irritated temper of mind—under the influence of dissatisfaction with themselves and of anger against their calm Rebuker—vexatious and stinging feelings, which probably led many of them to take part in the murderous machinations, that soon afterwards seemed to be successful. Some however would still remain within hearing, when, “in the audience of all the people,” He addressed “to His disciples” an emphatic warning against the Scribes, on account of their ambition and hypocrisy; and presently afterwards speaking to the multitude and to His disciples, pronounced that Discourse of severe reproof and terrible denunci-

ation, which is contained in the Twenty-third chapter of St. Matthew's Gospel. In that awful chapter appear to be brought together and in one continued series repeated, all the reproofs, expostulations and threatenings, which the Scribes and Pharisees provoked our merciful Redeemer, through the whole course of His ministry, to utter. The desolation, foretold and anticipated, is that very ruin, which Moses from a remote distance saw, as the final event of the fortunes of a nation, that was to be privileged above others but would prove "void of counsel" and destitute of "understanding^c." We are however made to feel and to confess that a Prophet, greater than Moses is here. The figure of "an eagle, "stirring up her nest, fluttering over her "young, spreading abroad her wings, taking "them, bearing them on her wings^f"—is the illustration, which Moses employs to set forth the Providential care and guidance of JEHOVAH—the only LORD of Israel; but it is to Himself that our SAVIOUR CHRIST appropriates an illustrative description of the same Divine Providence, fraught with yet tenderer associations: "How often would *I* have gathered thy children together, even as a hen

^c Deut. xxxii. 28.

^f Deut. xxxii. 11.

“gathereth her chickens under her wings—
“and ye would nots!”

In the two instances of our SAVIOUR's reply to inquirers after the import of the Divine Law and the way to eternal life, which have now been considered, we have been led to observe His discernment of the motives of those, who approached Him; His gracious approval of whatever was good, His condescending allowance for what was still imperfect, and above all, His readiness to impart those lessons of religious wisdom, which all His hearers and His followers for ever might apply to practice. To *ourselves* is the Moral law recommended in the terms of that comprehensive summary, which he in the one instance authoritatively sanctioned, and in the other plainly stated and declared. On *our* hearts and consciences are its precepts enforced by His injunction and promise. That *we* may obey His injunction and gain the fulfilment of His promise, He has vouchsafed to grant the ministry and the ordinances of His Church and, through them, by His Father's gift and at His own intercession, the effectual aid of the Holy Spirit.

A third instance of application to our LORD, on the part of one, who was not of

the number of His disciples, is in some respects not unlike the two, which have been already noticed. It is certainly not less suited than they are to the purpose of unfolding our blessed SAVIOUR's manner of teaching; and of setting before us that union, in His case, of high endowments and qualities, which is elsewhere unexampled; and which, being in harmony with His Divine nature, is not well reconcilable with any lower supposition concerning Him. I allude to the case of that young ruler, of whom St. Matthew, St. Mark and St. Luke ^b all furnish us with a detailed narrative. The circumstances will be best learned from a comparison of the three accounts; of which that of St. Mark would seem to be the fullest and the most accurate.

This event happened on the return of JESUS CHRIST towards Jerusalem from His last journey of beneficence through the country on the eastern side of the river Jordan. It is St. Matthew who mentions the *age* of the applicant, for, at the close of his narrative, he speaks of him, as a *young man*. St. Luke incidentally adds the particular of his rank and consideration among his countrymen, introducing him to the notice of his

^b St. Matt. xix. 16. St. Mark x. 17. St. Luke xviii. 18.

readers under the name of “a Ruler”—a name probably equivalent to the title of “*Ruler of the synagogue*,” which occurs elsewhere in the New Testament and denotes a condition of high respectability among the Jews of our SAVIOUR’S day. His wealth is both implied and openly stated by each of the Evangelists. St. Mark, indirectly and by the becoming activity and eagerness of youth, sets before us that season of life, which St. Matthew has expressly mentioned: “There came one running.” The posture, into which he threw himself in the presence of JESUS and the form of salutation, which he used, indicated a most hopeful temper of teachableness and humility: “He kneeled to Him and asked Him: Good Master, what shall I do that I may inherit eternal life?” The question proposed was the most momentous of all questions that could possibly be asked. Fortunately for the young Ruler, it was, on this occasion, addressed to an Instructor, whose knowledge and whose goodness ensured a satisfactory answer. Our SAVIOUR’S eye seems from the first to have detected in the youth who knelt before Him, the imperfection of views and of character, which was yet consistent with a sincere desire of information and guidance. He was aware that He had

Himself been approached only as a human Teacher, entitled above others to profound respect and implicit confidence. Of His Divine nature this applicant neither had nor could reasonably be expected to have, any clear notion. The compassionate Redeemer seized the opportunity, too precious in His account to be neglected, of conveying such instruction and admonition as His hearer could well bear. Receiving therefore the address in the sense, in which it had been offered, and disclaiming even for Himself the title of "*Good Master*," He appears to have intended, by the happiest art of insinuation and by an indirect method, which could inflict no wound on the most sensitive mind, to correct the fault and amend the imperfection, which He discerned. The young Ruler was evidently possessed of a somewhat high opinion of his own virtue and goodness—an opinion too agreeable and too fondly cherished to be at once surrendered, if an open attempt were made to expose its vanity and emptiness; yet was the Moral Teacher, whose assistance he implored, under an absolute necessity of endeavouring to remove so serious an obstacle in the way of improvement. With an union of kindness and of prudence admirably calculated to insure success—in a

manner, surprising, yet easy and felicitous, the attempt, in its own nature difficult and full of hazard, was at once made. “JESUS
“ said unto him : Why callest thou me *good* ?
“ There is none good but one, that is, Godⁱ.”
We can readily imagine the train of profitable reflection, likely to be occasioned by this unexpected rejoinder. The Ruler’s favourable estimate (an estimate naturally belonging to his years^k) of his fellow creatures and of himself fully justified the epithet, which he had employed in addressing our SAVIOUR. The fame of the miracles and of the Discourses of the great Prophet, who was now drawing near to the close of His short but wonderful career, had reached the ears and had produced a deep impression on the mind and heart of one, who is, in this instance, found gladly and eagerly to have embraced what was probably for him the earliest opportunity of personal intercourse and actual observation. Nor can we doubt that, on his near approach, our LORD’s deportment and language confirmed every previous sentiment of respect and reverence. “Do I not here see” (thus he must have been inclined to ask) “a man more worthy of
“ being called *good* than any other of the

ⁱ Note AAA.^k Note BBB.

“ sons of men, whom I have ever beheld ?
“ Yet even He rejects the title ; and on a
“ principle of universal application, which re-
“ quires that the same title be withheld from
“ every individual of the human race.”

Could he do otherwise than pass from thoughts like these to a reflection on his own case—to an examination of his own hitherto undisputed, and, as he supposed, indisputable, pretensions to a name, which he was now charged with having inconsiderately applied ? Thus might he be gently and gradually led to discover that he had been in the habit of overrating his own merits. Thus might he learn to distrust the accuracy of that report of his moral and religious character, which the voice of society, seconding his own desire to be on good terms with himself, had loudly and confidently given. An acknowledgment of the possibility that he might have been misled or mistaken with regard to himself was, in his case, the first, the indispensable step towards improvement ; and it was the natural tendency of the language which he had heard to carry him thus far. Here then we are called to admire a display of the same goodness and wisdom, which have been already observed in connection with the me-

thod of teaching by Parables. For the accomplishment of His gracious purposes of softening unpalatable truths and of conveying salutary lessons of reproof, our blessed LORD was by no means limited to that particular method. Besides metaphor, allegory and Parable, He had at His command, and employed, whenever He saw fit, other efficacious means of winning attention, of fixing thoughts too prone to wander, and of insinuating instruction, that might otherwise fail of its effect. In the conspicuous instance now before us, He overlooked His own real dignity and glory: having been accosted as *man*, He was pleased to reply as *man*; and so laid down a general principle, of which He left the easy and obvious, but important, application to His hearers, and especially to that one hearer, who was principally concerned. The passage, thus understood, presents not a shadow of inconsistency with the doctrine of our LORD's proper Divinity. For *Himself* He disclaimed the title of *good*, only when that title was given and applied by one, who approached and regarded Him, as *man*; and for whose seasonable admonition the disclaimer was as benevolently intended as it was wisely accommodated. For Himself, as

GOD, He, on His own expressly stated principle, reserved both that and every other title, which of right belongs to God¹.

Having thus gently, yet effectually prepared the way, JESUS proceeded to furnish that instruction, which had been respectfully solicited and which He perceived to be honestly and sincerely desired. To the question: "What shall I do that I may inherit eternal life?" the plain answer was returned: "If thou wilt enter into life, keep the commandments." Anxious to understand the right meaning of the precept and apparently expecting to hear of some peculiar strictness of rule—some characteristic observance, which he had persuaded himself to believe that he was ready at any cost of labour or of expence to adopt and practise, the Ruler inquired: "Which commandments? of what sort or class of commandments dost thou speak?" Again probably was the answer widely different from that which had been anticipated. "Thou *knowest* the commandments. Do not commit adultery—Do not kill—Do not steal—Do not bear false witness—Defraud not—Honour thy father and mother." Or, in one short sentence, "Thou shalt love thy neighbour as

¹ Note CCC.

“thyself.” A kind and conciliatory spirit similar to that, already in a former instance noticed, was shewn in the assumption here made of a previous acquaintance with the Moral law on the part of this new disciple; but without dwelling on this feature of the narrative, I pass at once to a remark, which is more appropriate to the purpose of the present Lectures. We may here perceive the tokens of a sublime simplicity, which we cannot but confess to be worthy of a Divine Instructor. There was nothing, in the terms of our LORD’s answer, to astonish and, by astonishing, to gratify and engage the mind of a promising convert. There was no attempt, by novelty of system or by the proposal of some untried expedient, to dazzle his sight or to entertain his imagination. All was stated to be beforehand well known; all was plain and practical. Unlike the wise men and the philosophers of this world, Jesus “sought not His own glory but the “glory of Him that sent Him^m”—of His heavenly Father, whose laws He emphatically repeated and strongly enforced, with no other end in view than that, for the glory of God and the welfare of mankind, they might

^m St. John vii. 18.

be remembered, understood and obeyed. The commandments of the Second Table were, in the first place, enumerated: nor without good reason; since the outward conduct in social intercourse and daily life, which *they* are designed to regulate, furnishes the most obvious and the readiest indications of character; and therefore fitly becomes the earliest subject of inquiry for one, who would seriously enter upon the work of self-examination. The discovery of any open dereliction of duty in these instances—of any one permitted sin—warrants and indeed calls for, a sentence of condemnation against ourselves; and “if our heart condemn us, God is greater “than our heart and knoweth all thingsⁿ,” if our own deliberate judgment of our character and conduct be *unfavourable*, we may be assured that the all-seeing God, who has made *conscience*, in some sort, His representative within our bosoms, will ratify that sentence. It does not appear that he, whose case we are considering, had reason to charge himself with immoral conduct—much less with an allowed and habitual course of sin. His reply was ingenuous and expressive of an honest and well-grounded confidence: “And “he answered and said unto JESUS; Master,

ⁿ 1 John iii. 20.

“all these have I observed from my youth.
“Then **JESUS**, beholding him, loved him.”
The latter words, which we read in **St. Mark’s** narrative alone, imply that our **LORD**, in fixing on the youthful Ruler a steadfast eye of interest and of affection, beheld the happy results of sound instruction and of a careful and judicious course of moral and religious training. These results were, in His view, lovely; and by causing His exalted testimony in their favour to be recorded in the Gospel History, He has for ever encouraged the natural guardians and guides of youth to spare no pains—to put forth their utmost, their unwearied efforts in the momentous task of such education as may win for the objects of their solicitude His approbation and blessing. For those, who have enjoyed the privilege of being brought up “in the nurture and admonition of the **LORD**”—whose tender age has escaped many of the snares and has been shielded from the worst dangers of a sinful world, our **SAVIOUR**, in this example, supplies both encouragement and warning. He intimates that the first-fruits of their life are an offering, which He graciously accepts; but of them He loudly demands, as of the young Ruler He demanded, that the harvest of

their riper years be also presented as an holy sacrifice to GOD.

“ Then JESUS, beholding him, loved him “ and said unto him : One thing thou lack- “ est : Go thy way ; sell whatsoever thou hast “ and give to the poor, and thou shalt have “ treasure in heaven : and come, take up thy “ cross and follow me.” Pity was mingled with the love of the Omniscient Teacher, who discerned the deficiency of that virtue which He had approved ; and who saw that the time was now come for applying a test that would not fail to prove decisive. It was in *internal* and *truly religious principle* that the young Ruler fell short. He was wanting in that love of GOD, which is the fulfilment of all the commandments of the First Table ; —in that supreme regard for the Divine authority—in that sincere and abiding desire to promote the Divine glory—which must be the source of all social virtues that are to be entitled to a final reward—and which imparts to them, even here below, a lustre and an usefulness not otherwise belonging to them. Accordingly, he was subjected to a severe, although undoubtedly, in his particular instance and at that peculiar crisis of the affairs of CHRIST and His followers, a *necessary*, trial. He was called, by selling his posses-

sions and distributing them amongst the poor, to abandon the advantages of an enviable lot—the wealth and rank—the consideration in society, flowing, by Providential appointment and for the true welfare of mankind, from wealth and rank—the ease and pleasures, of a prosperous fortune. He perceived not—he could not for the present be persuaded of, the necessity of this sacrifice. Notwithstanding that earnest desire of learning with certainty how he might *inherit eternal life*, which had brought him into our SAVIOUR's presence; notwithstanding his lowly deference to the authority of the Teacher, whom He had of his own accord resolved to consult—he seems to have cherished a fond hope that his object might be attained in some other way than that which was proposed to him. His feeling bore some resemblance to that of Naaman, the Syrian, when he asked: “Are not Abana and “Pharpar, rivers of Damascus, better than all “the waters of Israel? May I not wash in them “and be clean?”—Like Naaman, he too had probably thought himself prepared for some great achievement or some noble enterprise;—until our SAVIOUR's test was applied, he had deemed his affection for earthly interests and objects, inferior to his regard for the Supreme

Being—subordinate to his desire of future and eternal happiness. “And he was sad at that saying and went away grieved; for he had great possessions.” Or, according to the stronger expression of St. Luke, “When he heard this, he became *very sorrowful*.” His grief in departing invests the whole scene, which the Evangelists have described, with a deep but melancholy interest. Grief, marking his air and countenance, was the natural and the affecting expression of a mind half-resolved—reluctant to quit an Instructor, whose wisdom and benevolence he was compelled to acknowledge—yet unable to act on the suggestions, which that Instructor had vouchsafed to grant, at his request. When JESUS is stated to have “looked round about,” before He spake to His disciples, we may imagine Him to have recalled Himself from the last lingering regard of compassion, with which He had followed the youth, retiring from His presence. Who is not inclined to follow him with a like regard and to indulge a thought that he may possibly have gained afterwards the moral strength, in which he was deficient; and that he may have become finally a faithful disciple of our LORD? From this passing and momentary thought, however, we are called to a very different reflection. It is not likely that in the few

days, which intervened before the crucifixion, he had again an opportunity of listening to the voice of CHRIST; and the silence of the Gospel History, checking our curiosity with regard to his future proceedings and his ultimate determination, conveys a solemn and impressive warning that from ourselves privileges neglected or abused may be for ever withdrawn.

Our LORD Himself at once passed to a practical use and application of the incidents, which had engaged His attention. He “looked round about and saith unto his disciples: “How hardly shall they that have riches enter into the Kingdom of God! And the disciples were astonished at His words.” Their’s doubtless was a mixed feeling of surprise and of regret that their Master should, by this reflection, intimate that there was neither for Himself nor for them any fair prospect of aid from worldly power and riches, towards the establishment of His kingdom. Perceiving their astonishment, He added a condescending explanation of that, which had at first appeared harsh, and had evidently proved unwelcome: “Children, how hard is it for *them* that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.”—

When however neither the endearing mildness of this address nor the material change of phrase in describing those, of whom He spake, had overcome the uneasiness originally caused by His words and now prolonged by that strong proverbial language, which the three Evangelists have reported, He urged, in final answer to all objections and difficulties: “With men it is impossible but not with God: “for with God all things are possible.” From this whole passage then we learn that it was an *undue trust in riches—an entire reliance for true happiness on the advantages of a prosperous fortune—a devotion of the soul to worldly interests and enjoyments*—against the danger of which our LORD and SAVIOUR uttered His solemn warning. He saw that the young Ruler’s heart could be effectually disengaged from earthly entanglements and set at liberty to fix itself on heavenly objects, only on the condition of abandoning his possessions: such therefore was the condition, which He prescribed. He was aware of the near approach of the time, when “the things concerning “Himself were to have an end;” and He knew how ill the advantages and the pleasures of this life would at that crisis consist with a profession of His religion—with an entrance

q St. Luke xxii. 37.

into His kingdom ; and therefore was it that He demanded of His youthful and promising hearer, at the outset, that sacrifice, which every sincere and faithful disciple would soon be required to make. When the lesson of our Divine Instructor is repeated in *our* ears, we are to remember that it is for us modified by the altered circumstances of the Church and of the world. He undoubtedly bids us also “ take up the cross and follow Him^r,” and by these words, reminds us that there are duties of self-denial, which we are called to practise ; that there are principles, maxims and laws of society, by which, as Christians, we must firmly refuse to be guided ; that, in spite of the prevailing profession of true religion and the consequent amelioration of the manners and the institutions of civil and domestic life, still there is around us a world, whose “ friendship “ is enmity with God^s”—a world, which we must forsake and renounce, if, by “ perfecting “ holiness in the fear of God^t,” we are desirous of becoming “ meet to be partakers of the inheritance of the saints in light^u.” And, here is it that the scene of our SAVIOUR’S ministry, which has been passing under review, has an especial interest for all such as resemble the

^r St. Matt. xvi. 24.

^s St. James iv. 4.

^t 2. Cor. vii. 1.

^u Col. i. 12.

young Ruler in age and in external circumstances. In the ranks of “the mighty and the “noble”^x—among those, to whom the talents of wealth and of influence have been already or are likely soon to be entrusted, are there any youthful disciples, who wisely rejoice in the title and the privileges of their Christian inheritance? who have approached their SAVIOUR in a teachable spirit, and, having profited by His sacred lessons, have formed—are now ready to avow—a firm purpose of glory-fying God in their lives and of “laying up “for themselves treasures in heaven, where “neither moth nor rust doth corrupt and “where thieves do not break through and “steal?” Then will they be disposed, with lowliness of mind, to listen to the terms and conditions of the Master, whom they intend to serve. He does not bid them “sell whatsoever they have and give to the “poor.” He does not demand of them, for His sake and in the cause of His Kingdom, the sacrifice of property, of station and of connections. But in the same spirit, which dictated His address to the young man of the Gospel History, their GOD and SAVIOUR asks of them hearts disengaged from the world, in the midst of which they are yet to live; affec-

^x 1 Cor. i. 26.

^y St. Matt. vi. 19, 20.

tions elevated above the objects and the affairs, with which they are to be daily conversant; hopes and desires fixed on the substantial and eternal, although unseen, realities of Heaven. Are they prepared to comply with the demand? Or are they, at some moments, ready to withdraw, grieved at a saying, which appears to them to disparage the blessings of life and to cast a gloom over that fair prospect of the future, which is beginning to open before them; and which their sanguine temper, not yet controlled by disappointment, tells them that they may be sure of realising? In such moments of hesitation and of doubt, it will be well for them to remember that the Teacher, before whom the young Ruler knelt, was God as well as man—God, condescending, in the Person of His Son and through the veil of human nature, to manifest His tender compassion and His boundless love. He then prescribed—He now prescribes no conditions, except such as are indispensably requisite. He then enjoined—He now enjoins no precepts, except such as are, in their tendency and effects, the instruments and means of *real happiness*; of *perfect and eternal happiness* hereafter; and even of that *earthly happiness*, which alone deserves the name. It is by setting too high a value on

the goods of fortune, the rewards of patriotism and of valour, the prizes of talent and of industry, that the worldly man deprives them of their natural power to yield satisfaction and converts them into so many occasions of vexation and annoyance. The obedient and faithful disciple of JESUS CHRIST learns to estimate aright these objects of universal pursuit. He aims not at them by any methods, which can tarnish the glory or lessen the comfort of their possession. He sets not his heart upon them, when he is permitted to find that they are the result of honourable conduct and of laudable pursuits. Welcoming them, even then, as the unmerited gifts of GOD'S good Providence, he is conscious that he holds them on a tenure, for himself indeed uncertain and precarious, yet perfectly safe, so far as his highest interests are concerned, because it is dependent on the will of the Wisest and the Best of Beings. A sense of dependence like this is far from being a painful feeling : it rather forms one element of that thankfulness towards the Heavenly Benefactor, which exalts and increases every enjoyment. "Pure
"and undefiled religion""—that religion, which is founded on self-denial, and, which, keeping itself unspotted from the world, is

^z St. James i. 27.

yet full of activity and of beneficence—has the effect of preserving in its purity and of perpetuating each source of pleasure, which God has commanded to refresh and fertilise the plains of human life. And they, who, in their early years, have “set their affection on “things above, not on things on the earth^a,” will, to their joy, find, as life goes on, that “Godliness is profitable unto all things: “having promise of the life that now is and “of that, which is to come^b.” They will surmount the difficulties, which for their own unassisted powers would have proved insuperable; and looking back, at the close of their career, on the goodness and mercy, which shall have followed them all their days, they will acknowledge that, in their own experience, has been fully verified our SAVIOUR’S declaration: “The things, which are impossible with men, are possible with God.”

^a Col. iii. 2.

^b 1 Tim. iv. 8.

SERMON VIII.

ST. JOHN xv. 15.

Henceforth I call you not servants; for the servant knoweth not what his LORD doeth, but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

THE union of lowliness and of dignity, in the character and conduct of our LORD and SAVIOUR, JESUS CHRIST, is nowhere more apparent than in those passages of the Gospel History, which relate the particulars of His intercourse with His twelve chosen Apostles and with such other disciples as were in constant attendance on His Person. Some incidental notice has been already taken of this gracious and condescending intercourse; but its details well deserve a larger share of attention than has yet been bestowed upon them.

Simplicity and brevity mark those few narratives, which the Evangelists supply, of the

first call of some, who sacrificed their worldly employments and interests, to become the followers of CHRIST. With their usual modesty in all that relates to themselves or can redound to the credit of their party^a, the Sacred Historians, in this instance, leave much to the reflection of each thoughtful reader. St. Luke^b lends some help to our reflection, by opening the state of Simon Peter's mind, when he had witnessed that miraculous draught of fishes, which is generally supposed to have preceded the call of himself, his brother Andrew and the sons of Zebedee; and which, at all events, led them, whether they had received an earlier call or not, to take the decisive step of abandoning their occupations and their home^c. Simon's sentiment was not unlike that of Manoah, when he said: "We shall surely die, because we "have seen God^d." It was a sentiment of awe, inspired by a consciousness of the presence—of the near approach and of the immediate influence, of a superior Being—of a Being, too highly exalted in power and in purity to admit of safe access for man, frail and sinful. "Depart from me, for I am a sinful man"—a man and, as such, a sinner, "O LORD^e."

^a Note DDD.

^b St. Luke v. 6.

^c Note EEE.

^d Judges xiii. 22.

^e St. Luke v. 8.

These fears were allayed by a kind and persuasive address, diverting him for the future from his secular employment and intimating that in the draught of fishes, which had “astonished” himself and “all that were with him,” he was to perceive an emblematic representation of the success of his spiritual labours. “Fear not; from henceforth thou shalt catch men^f.” The call was without hesitation obeyed; for we are informed that “when the fishermen had brought their ships to land, they forsook all and followed Him.” Their purpose, suddenly formed, was yet deliberately and steadily executed; and the spirit of entire submission, which their obedience in the first instance and their future conduct shewed, was evidently the result not less of a strong sense of the Majesty than of a child-like reliance on the goodness of our LORD. It was in the presence of the same individuals—of Simon and Andrew, James and John—and in the house of Simon—that the cure of Simon’s wife’s mother, who “lay sick of a fever^g,” took place. From St. Mark, the friend and companion of St. Peter, we receive (as we might expect) an account of some of those

^f St. Luke v. 10, 11.

^g St. Mark i. 29, 31.

minuter particulars of the incident, which the other Evangelists have passed over in silence; and they are particulars, which prove that an affecting tenderness of manner accompanied the ready exertion of extraordinary power. The parties interested told JESUS of the sickness, as soon as He had entered the house; and it was in a benevolent compliance with their request that He “went to the sufferer, took her by the hand and lifted her up; and immediately the fever left her.” In the minds of Simon and his associates must have been prolonged and increased every previous feeling of awe and of confidence: they must have been confirmed in the purpose, which they had already resolved to execute, of listening to the call of CHRIST, even when He bade them forsake all and follow Him; since they saw that for the homes, which they were about to leave behind for His sake, they might hope to secure His favour; since they beheld, in His preservation of a life precious to themselves and to their families, His value for those social interests and His regard for those tender domestic charities, which He was Himself ready to abandon at the call of duty and which He required them also, for His sake, to abandon.

Now from this example, we may form some estimate of the feelings, which were awakened in the breasts of others, before they obeyed the voice of JESUS CHRIST, calling them to become His followers. When we duly consider the proofs, which one plainly recorded instance furnishes of the authority of the Speaker and take into account the actions, which, in that particular instance, illustrated and enforced His summons, we cease to wonder that words, apt for our ears to sound but vain and impotent, had, whenever they were employed, all that efficacy, which the Gospel narrative ascribes to them.

On those two remarkable occasions^h, on which our LORD manifested His power over the winds and the sea; when, in the one instance, by His word, He appeased the storm, which threatened danger to His disciples; and in the other, came unexpectedly walking on the water, already tossed with waves and turbulent, joined them in their ship and enabled them to effect the passage, of which they had begun to despair, we observe how strongly the minds of His followers were possessed with a sense of the safety for them

^h St. Matt. viii. 23, 27. St. Mark iv. 36, 41. St. Luke viii. 23, 25. and St. Matt. xiv. 22, 33. St. Mark vi. 45, 51. St. John vi. 14, 21.

arising from His united power and goodness. In the moment of their distress and perplexity, they “awoke Him, saying: LORD, “save us: we perish. Master, carest thou “not that we perish?” The address is at once an acknowledgment of His ability and an expression of trust in His readiness, to save them. St. Peter’s language and conduct, in the instance, in which *he* is more especially concerned, are to the same effect; and shew him to have been under the influence of the same feelings. At the close, fear and wonder were tempered and qualified by thankfulness for the deliverance from danger, which had been experienced; and a confession that He, who could “command even “the winds and water and they obeyed Him,” was “of a truth the Son of God”—as it is stated to have been the actual result in one of the two cases, was the natural—as it would seem to *us*, the unavoidable result, in both. Having “learned even from the winds and “sea to obey their Master’s voice and do His “will” the disciples had discovered also and had felt “how able and ready He was to help “them that trusted in Him¹.”

The display of power and of mercy, in the instances, which have now been noticed, was

¹ Form of Thanksgiving after a Storm at Sea.

one, in which the disciples themselves were more immediately and, as it were, personally concerned. As such, it would have upon their minds a direct and commanding influence. But its effect was heightened and confirmed by what they continually saw and heard. It was before *them*—in the presence of more or fewer of *their* number—that our LORD wrought His miracles on all occasions ; it was in *their* hearing that His public Discourses were delivered. Whoever else might be at hand—whether He was surrounded by a gazing and incredulous crowd or by quick-sighted and relentless adversaries, *they*, at all events, were near to witness the proofs, which He afforded, of high authority, of matchless wisdom and of unfailing goodness. Whether others might derive advantage or sustain loss from the privileges, which He brought within their reach and offered to their acceptance, His disciples never wilfully thwarted His purposes nor altogether disappointed His merciful designs for their welfare. That among themselves some inequality was permitted to exist, in respect of their Master's favour, is an undeniable fact ; but it is a fact by no means inconsistent with His affection for them all.

In His ordinary intercourse, He was ac-

customed to treat them all as *His Friends*, even before the arrival of the time, when He expressly and formally called them by that name. His conversations with them and His behaviour towards them exhibit combined Majesty and meekness; a tender regard for their prejudices, a kind indulgence for their imperfections and mistakes. In the midst of mild and patient efforts to comfort and even to *serve* them, there is however found no compromise of the dignity of the Instructor and the Guide from Heaven. Thus, when, at one time, “His mother and His brethren “stood without, desiring to speak with Him^k,” He seized the favourable opportunity of illustrating, by the proper feelings of the filial and fraternal relation, the nature and degree of His regard for His faithful attendants. “He stretched forth His hand toward His “disciples”—“He looked round about on “them, which sat about Him”—“and said: “Behold my mother and my brethren. For “whosoever shall do the will of my Father, “which is in Heaven, the same is my brother “and sister and mother^l.” Nor can we doubt that the circumstances of the scene gave to this illustration its full force; and that our Lord was in the act of preparing to comply

^k St. Matt. xii. 46, 50. St. Mark iii. 31, 35. ^l Note FFF.

with the wishes of His natural relatives, as soon and as far as compliance might consist with the ends and duties of His ministry, at the very moment, in which He uttered this affecting language. But we are to observe and learn from this language, that obedience to the will of His Heavenly Father—to that will, of which He Himself was the messenger and the interpreter, was the indispensable condition of being admitted to His favour and friendship.

In connection with our SAVIOUR'S exposition of His own Parables, notice has been already, in a previous Lecture, taken of the freedom, allowed to the disciples, of approaching Him in retirement and of seeking, in His presence, relief from perplexity and doubt. A like freedom is exemplified in the instance of that cure of a demoniac, which followed the descent from the Mount of Transfiguration^m. The disciples, in the absence of their Master, and of Peter, James and John, having received the parent's application, either declined to attempt a cure or failed, if they did attempt it. The Scribes, welcoming what they deemed a fit occasion for cavil and dispute, and hoping doubt-

^m St. Matt. xvii. 14, 21. St. Mark ix. 14, 29. St. Luke ix. 37, 45.

less to lower both JESUS and His followers in the opinion of the assembled multitude, were questioning with the disciples, when our LORD, unexpectedly and to the great *amazement* of all the people, appeared. He at once silenced the cavillers, by asking: "What question ye with them?" Before He proceeded to interpose in behalf of the afflicted Father and his child, He gave utterance to the language of severe rebuke and earnest expostulation: "O faithless and "perverse generation! how long shall I be "with you? How long shall I suffer you?" These words were well calculated to keep alive, in the minds of all who heard them, that sensation of awe, which the first and sudden approach of JESUS had, in this instance, caused. In the reproof conveyed, none present were altogether unconcerned: yet was its chief severity probably intended and, at the time, felt to be intended, for the Scribes, whose questionings respecting the authority of CHRIST and the dependence of His followers upon His aid, were, by the language of this seasonable rebuke, met and answered, according to our LORD's frequent manner, even before they had been repeated in His presence". In whatever degree the

ⁿ Note GGG.

disciples may have been conscious that on *them* too some reflection was cast, they were notwithstanding well assured that to themselves the privilege of confidential intercourse with their Master would not be denied. “And when He was come into the house, His disciples asked Him privately: Why could not we cast him out?” A direct reply was vouchsafed to their inquiry; and that reply was accompanied with a large promise of all necessary aid for the future and with a gracious apology for their past deficiency: “And He said unto them: *Because of your unbelief*; for, verily, I say unto you: If ye have faith, as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place and it shall remove; and nothing shall be impossible to you. Howbeit, this kind goeth not out but by prayer and fasting.” The *unbelief*, with which they were here charged, was a *defect of faith*, similar to that, which the humble yet confiding parent had, in his own case, acknowledged: “LORD, I believe: help thou my *unbelief*.” It was the same defect, of which the Apostles were themselves, on another occasion, sensible, when they “said unto the LORD: Increase our faith^o.” In the

^o St. Luke xvii. 5.

instance now under consideration however their prayer was anticipated; and, in terms nearly the same, they were on this latter, as they had been on the former, occasion, encouraged to rely on power, hereafter to be imparted, whereby all difficulties might be surmounted and all miracles achieved. The inspiriting effect of this promise derived fresh strength from the few words that were added to account for and, as it were, to excuse, their recent failure. The days of fasting had not yet arrived for the Disciples, whilst their LORD continued with them; their delegated and derived power was less required and wanted, so long as He was at hand to make bare His mighty arm in the eyes of all observers. With the impressions however, which we receive from this example, of the kindness and tenderness of our SAVIOUR'S manner of holding intercourse with His disciples, must be mingled, as with similar impressions on the minds of the disciples must have been mingled, a sense of the superiority, which He ever claimed and maintained. To Him they were to look as the source of powers, which they were to employ under His direction and for the promotion of His designs; and to Him they were to be prepared to render a final account of their stewardship and ser-

vice. The address, which followed His reply to their request for an increase of faith, must have been, in its spirit and power, recalled once more to their minds and must have brought with it a deep impression of the obligations, under which they were laid, to pay to Him, their LORD and Master, a faithful and unwearied service. “So likewise” (after the manner of *ready* and *obedient servants*) “ye, “when ye shall have done all those things, “which are commanded you, say: We are “unprofitable servants: we have done that, “which was our duty to do^p.”

The miracle of the raising of Lazarus has been already noticed in a preceding Lecture. The same event may now be viewed under another aspect and may serve, in an interesting manner, to unfold the nature and the effects of our LORD’s familiar converse with His disciples. “Now JESUS loved Martha “and her sister and Lazarus^q.” Such are the few, but expressive words, in which St. John describes the privilege, enjoyed by this favoured family; a privilege that seems to have excited, in the bosoms of our LORD’s other followers, no emotions save those of endearment and of kindness; since we find that when the death of Lazarus was, in plain

^p St. Luke xvii. 10.

^q St. John xi. 5, &c.

terms, announced to the Apostles, Thomas gave vent to the natural feeling of regret for an irreparable loss; and “said to his fellow-disciples: Let us also go that we may die with him.” “Then Martha, as soon as she heard that JESUS was coming, went and met Him.” Her first words bespeak a strong confidence in His power, which had been inspired by her acquaintance with His previous works: “LORD, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee.” The simplicity and earnestness of her reliance more than compensated the imperfection of her views; and drew from our LORD such language as she had not before heard Him utter: “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” It was after she had heard these sublime and mysterious, yet encouraging, words that she called Mary, her sister, secretly, saying: “The Master is come and calleth thee.” When Mary was come where “JESUS was and saw Him, she fell down at His feet” and, repeating the very terms, which Martha had already employed, shewed that her own and

her sister's feeling were the same. The stupendous event surpassed their fondest hopes; nor is it possible to conceive that such an event, so occurring, could fail to convey to *their* minds, and, through *them*, to the minds of many, to whom they would eagerly and gladly communicate its particulars, loftier and juster notions than they had hitherto entertained of that exalted Personage, whose loud voice had roused their brother from the deep slumbers of the grave.

It is the Evangelist St. Luke who informs us of that unseasonable "strife among the Apostles, which of them should be accounted the greatest," that happened only just before the treacherous purpose of Judas took effect. The same spirit had been, on some former occasions, manifested; and had been mildly, yet in a firm tone of reproof, and once by the forcible illustration of a child, placed in the midst and proposed as an example, checked and repressed^s. Upon the last occurrence of this unseemly contention, when our LORD was now on the eve of departure from the world, He so far condescended as to set before them for their imitation, that

^r St. Luke xxii. 24.

^s St. Matt. xviii. 1, 2. St. Mark ix. 33, 37. St. Luke ix. 46, 48. and St. Matt. xx. 20, 28. St. Mark x. 35, 45.

character, which, in the significant action of washing their feet, they had lately seen Him sustain: "I am among you as he that serveth." The force of the example, thus urged, clearly depended upon their acknowledgment of Him, as their Master and Lord: "Ye call me Master and Lord: and ye say well; for so I am^t." And He is found at once to have mercifully qualified His censure and to have vindicated His own authority and real dignity, by renewing, even then, that very promise of a kingdom, which they had too eagerly heard and had already misunderstood and misapplied: "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom; and sit on thrones, judging the twelve tribes of Israel."

Of the closing scene of our LORD's intercourse with His assembled Apostles, we are favoured with a full and clear account. Each of the three earlier Evangelists has recorded those leading circumstances of the Last Supper, in which the Christian Church has from the first been, and will for ever be, deeply interested; whilst St. John, assuming the mat-

^t St. John xiii. 13.

ters of fact to be well known and universally accepted, dwells on details, that fill up the narratives of his predecessors and come most appropriately from him. For to St. John had been granted the privilege of enjoying, in a higher degree than even his fellow-Apostles enjoyed, the private regard and especial favour of his Master; and several incidents of the Gospel History are observed to be in beautiful harmony with the peculiarity and intimacy of that relation, in which he is represented to have stood to JESUS CHRIST. Of one of these incidents a touching memorial is found in the Remains of Christian antiquity, whenever mention is made of St. John under the description of *him who reclined on the bosom of JESUS*—or when he is indicated by an expressive word, formed on purpose to convey that meaning^u. His writings both illustrate and justify the other title, by which he was also and, as it would seem, yet sooner distinguished; a title, which is, in his own Gospel, sometimes substituted for his name—“*the disciple, whom JESUS loved;*” for those writings every where display such excellencies of disposition and of character as are in their own nature best calculated to ensure affection and confidence;

^u Note HHH.

and as could not therefore fail to recommend him to the perfect discernment of our LORD. A warm and zealous temper appears to have been in him matured, sanctified and elevated by the transforming influence of that exalted friendship, to which he had been raised; and the lesson, which he chiefly delighted in unfolding and inculcating was that of mutual love, in compliance with the command and after the example of CHRIST. Nor is it from his own Writings only that we draw this inference: a tradition of the early Church reports that, in extreme old age and when voice and strength for the effort of speaking had well nigh failed, he urged his favourite lesson on the Christians of Ephesus, by repeating over and over again, in each religious service, one brief exhortation: "Little children, love one another;" and that, on being asked why he always spake the same words, he replied: "Because it is the LORD's command, "and to obey *that command alone*, is enough*." It is from St. John then, the beloved disciple, ever animated by a warm and untired spirit of devotion to his Divine Master and of charity for his Christian brethren, that we learn the particulars of that valedictory address and that interceding prayer^y, with which the

* Note III.

^y St. John xiv. xv. xvi.

oral communications of the Son of man, before His passion, were concluded. Who else could have done justice to the moving tenderness, the affectionate anxiety, the free and disinterested love, which were, in this instance, signally displayed? It appears that the prospect of approaching separation from their LORD and MASTER was one, which the Apostles could no longer, by any artifice of self-delusion, hide from their view; what their sorrow arising from this prospect was, we may conceive from our SAVIOUR'S express notice of their grief, repeated allusions to it and studious endeavours to soothe their wounded feelings. His prevailing tone of sadness bespeaks the considerate care and anxious forethought of a Protector, about to quit the objects of His beneficence, who have hitherto looked up to Him with reverential love and with entire dependence: we mark a reluctance to touch upon the painful topic, that filled the minds and weighed down the spirits of His hearers: whenever a concern for *their* true welfare and a desire to prepare them for the event that was coming, rendered unavoidable an open anticipation of that event, the reference was accompanied by considerations, fraught with effectual comfort. His promise of the Paraclete, as His own sub-

stitute: His legacy of *peace*; His employment of the figure of a vine and its branches, to denote the union subsisting between Himself and His followers—an union, which not even the laying down of His life for their sakes would be able to dissolve or to interrupt;—His declaration of the expediency of His departure, in order that He might send down upon them an abundance of richer blessings than they had yet received,—these were the chief sources of consolation, which He opened for their refreshment and relief. Throughout the whole of this wonderful Discourse, there is, however, preserved an air of high superiority, which it is impossible to overlook or to mistake. He who speaks is evidently in the act of kind and lowly condescension to His inferiors; but the condescension of the Son of God is felt to be in its nature and in its results, widely different from the condescension of frail and imperfect men. The latter can serve for the basis of an insecure form of friendship only; the former takes place, in order that it may prove the firm foundation of an intimate relation, pure, permanent and beneficial for all who shall be admitted into it. “Henceforth I call you not servants”—“I no longer call you servants. That is a name, by which

“you have heretofore called and by which
 “you may hereafter also fitly call, your-
 “selves. But I, on my part, now give you a
 “higher and a dearer appellation. I have
 “called you—I now call you—*Friends*; as
 “such I have treated and shall treat you, in
 “the communications of my Father’s will.”—
 “*Ye* have not chosen *me*; but *I* have chosen
 “*you* and ordained you that ye should go
 “and bring forth fruit and that your fruit
 “should remain; *that whatsoever ye shall ask*
 “*of the Father in my name*, He may give it
 “you. These things I command you, that
 “ye love one another.” Who does not per-
 ceive that in this language of our LORD, ad-
 dressed to His Apostles, is implied an inef-
 fable—a Divine condescension? Of His
 spontaneous choice they had been the happy
 objects—to His commandments they were
 required to yield submission—in His name
 and through His effectual mediation, they
 were to hope for the acceptance of their
 prayers and the success of their petitions.
 In their hearing, He Himself was pleased to
 offer that prayer of intercession, which was
 ever afterwards to sanction, to cheer and to
 encourage His followers in their approaches
 to “the throne of grace.”—“Now I am no
 “more in the world; but these are in the

“ world ; and I come to Thee. Holy Father!
“ keep through Thine own name those, whom
“ Thou hast given me, that they may be one,
“ as we are. Father ! I will that they also,
“ whom Thou hast given me, be with me,
“ where I am ; that they may behold my
“ glory, which Thou hast given me ; for
“ Thou lovedst me before the foundation of
“ the world.”

Scarcely elsewhere can be found to have proceeded from our SAVIOUR'S lips a stronger claim than that, which these words contain, to the distinction of pre-existence from eternity, and of a mysterious relation to His Heavenly Father that falls not short of equality ; and in the time and manner of advancing this claim, we are compelled to observe a wise and gracious accommodation to the wants and weakness of the Apostles. Their sinking spirits, at that critical moment, required support from an assurance of their Master's real glory ; and the events, which were soon to involve Him in depths of humiliation, lower than they could even yet prevail upon themselves to imagine, would speedily call for the powerful corrective of His remembered deeds and words ; of the deeds of wonder, which He had performed, and of the sublime words, concerning Himself and

His own purposes, which He had occasionally uttered.

From the passages of the Gospel History, which have now been considered, although they are but a small number of those, which might be examined for the purpose of illustrating our LORD's more private intercourse with His disciples, arises a reflection on the strange mistake, unless it ought rather to be called the wilful misrepresentation, of such as have complained or have affected to complain that *Friendship* is neither prescribed as a *duty* nor commended as an *ornament* of life, in the code of Christian Morals. It is true that this objection admits of being triumphantly answered by a reference to the very genius of Christianity and to the spirit, which it cannot but create and foster. The true philanthropy and fervent charity, which it is one main purpose of our Holy Religion to implant within the breast, include all the principles of genuine friendship and supersede the necessity of dry precepts and formal rules.

But the review, in which we have now been engaged, furnishes the means of returning a readier and more definite answer. The fact is that friendship has been explained in the example and is enforced by the authority

of JESUS CHRIST, our LORD. In the small body of His immediate followers—and in the selection of individuals out of that small body—in the instances of St. John, and of Lazarus and his sisters more especially, we discover the sharers of His retirement. We perceive that the perfection of His sinless humanity sought the solace of sympathy and of affection; and that He was pleased, by bringing other minds into close contact with Himself, to mould and fashion them after His own likeness. We observe, indeed, that, in the powerful influence, which He exerted over the hearts and characters of His attendants, He had in view their preparation for the labours and the sufferings of their future ministry; and we find that, in their lives and in their death, testimony was afterwards borne to His success. Their ability, their courage, their firm resistance even unto blood—often raised astonishment, and forced the witnesses of their conduct, in attempting to account for what they saw—to “take knowledge of them “that they had been with JESUS.” Again, we remark that our SAVIOUR’S friendship rather conferred benefits than aimed at any reciprocal advantages. He neither stood nor

appeared to stand on a level with the chosen objects of His love. Still, in spite of the peculiarities of His case, may we behold, in His relation to His Apostles and companions, an example of friendship, sincere, warm and disinterested; an example that may fitly be proposed for our imitation. And then is Friendship likely to be productive of its fairest fruits, when it is formed after this example; when, founded on religious principle and cultivated for the ends of moral and spiritual improvement, it exists between fellow-disciples in the School of CHRIST. Their pure and virtuous union will be cemented by daily experience of mutual aid and comfort; but its holiest and its firmest bond will consist in a common relation to their Divine Master, and in an elevating hope of being at last admitted, through His merits and mercy, to those mansions of His Father's house, where friendship, begun on earth, may be perpetuated and perfected.

But there is another and yet higher lesson to be learned from the Gospel narratives of our blessed SAVIOUR's condescending intercourse with His followers, whom He called His friends. We have seen that this intercourse, ever abounding with proofs and instances of tender compassion and of love, was

yet marked by striking indications of His superiority—of His essential dignity and glory. “GOD was in CHRIST, reconciling the world “unto Himself^a”—and of that Divine presence with the human nature in the Person of the Son, we may discern some notices even in the midst of His career of accommodation to our low estate. Thus has God manifested to the fallen race of man His loving kindness and made “all His goodness pass before them^b.” No longer sheltered “in a clift of the rock,” the disciples beheld—and we, as it were with open face, may still behold “the LORD passing by and proclaiming: The LORD, the “LORD GOD, merciful and gracious, long-suffering and abundant in goodness and truth, “keeping mercy for thousands, forgiving iniquity and transgression and sin^c.” Although “our great High Priest, JESUS, the SON of “GOD, is passed into the heavens^d,” although, having “offered one sacrifice for sins, He “hath for ever sat down on the right hand of “GOD^e”—yet is He, in His glorified human nature, capable of being “touched with the “feeling of our infirmities”—and, in the same nature, does He “ever live to make in-

^a 2 Cor. v. 19.

^b Exod. xxxiii. 19, 23.

^c Exod. xxxiv. 6, 7.

^d Heb. iv. 14, 15.

^e Heb. x. 12.

“tercession for those, that come unto God
“by Him^f.” Even ourselves He bids aspire to
the distinction of becoming and of being
called, *His friends* ; and, through His means,
the *friends of God*^g. To *our* acceptance is
proposed the very same condition, which His
personal attendants heard : “Ye are my
“friends, if ye do whatsoever I command
“you ;” and in *our* behalf was uttered His
prevailing prayer : “Neither pray I for these
“alone, but for them also, which shall believe
“on me through their word, that they all
“may be one, as Thou, Father, art in me
“and I in Thee, that they also may be one
“in us.”

And now at length having reached the
limits, which the Founder of this Lecture
has prescribed, I desist from farther pursuit
of the Inquiry originally proposed. Of that
Inquiry the avowed object was to apply to
practical purposes—to the ends “of instruc-
“tion in righteousness^h” and of religious
improvement—some select passages of the
Gospel History, which might furnish, in the
life and actions of JESUS CHRIST, manifest in-
dications of the essential glory of His God-

^f Heb. vii. 25.

^g Note KKK.

^h 2 Tim. iii. 16.

head. Accordingly, in the Miracles of our LORD; in the Moral and religious lessons, which He conveyed by means of Parables: in His intercourse with Publicans and sinners; in His guidance of such as solicited His instructions, although they were not of the number of His disciples; and finally, in His endearing demeanour towards His chosen companions; have been observed clear tokens of a dignity, well befitting and aptly illustrating His Divine nature; whilst, under each separate head of Discourse, care has been taken to draw some suitable inferences and lessons. The copious theme however still remains unexhausted. The Divine Economy—that Dispensation of God's mercy for the salvation of man, of which “the Prophets” of former times “enquired and “searched diligently” and into “which the “angels desire to lookⁱ,” may for ever yield employment for the understanding and engagement for the heart and affections, of the faithful Christian. The brief and imperfect consideration of this vast subject, for which the present occasion has sufficed, may possibly have the effect of giving an impulse to farther and more successful investigations

ⁱ 1 Peter i. 10, 12.

of the same sort; and may, in the mean time, cherish that spirit of lowly reverence for “^k the great GOD and our SAVIOUR JESUS “CHRIST^l,” which is not less characteristic of progressive holiness than essential to sincere repentance.

^k Titus ii. 13.

^l Note LLL.

NOTES AND ILLUSTRATIONS.

NOTE A, p. 1.

SOME Commentators are of opinion that our LORD's Discourse was delivered before the Great Sanhedrim. Dr. Townson refers to the opinion; and himself concludes that it is highly probable that the hearers were at least members of that Council. See his Discourses on the Four Gospels, p. 16, note 4.

NOTE B, p. 5.

The remark of Tittmann, in p. 4. of the Prolegomena to his *Meletemata Sacra in Evan. S. Joann.* respecting the comparative value of the Gospel of St. John and the Epistles of the New Testament, may be applied to a comparison of the Gospels and the Epistles *generally*:

Apostoli in Epistolis capita doctrinæ de JESU MESSIA sæpissime quidem verbis, quamvis divinitus suppeditatis, suis tamen, explicarunt; Joannes autem verbis JESU ipsius. Apud illos, loquentem audimus, quamvis virum inspiratum, hominem tamen; apud hunc, Filium DEI, MESSIAM ipsum.

The following testimonies to the same effect come from a high authority:

“ If our minds were but competent adequately to expand
“ the idea included in that one word, GOD, we should need no
“ thing further, except consciousness of our own honest pur-
“ pose, to set us at ease for time as well as eternity. But the
“ Sacred Volume contains this expansion. *In every part,*
“ *but, above all, in the Four Gospels, it unfolds DEITY.* It
“ shews us Him, who dwelleth in the light, which no man
“ can approach unto, condescending to provide for the mi-
“ nutest of our wants, directing, guarding and assisting us,

“ each hour and moment, with an infinitely more vigilant
 “ and exquisite care than our own utmost self-love can
 “ ever attain to.” *Remains of Alexander Knox, Esq.* Vol.
 II. p. 262.

“ In order to perceive the glory and appreciate the excel-
 “ lence of our Redeemer, we must see Him in His own light
 “ and estimate Him by the standard He has Himself afforded.
 “ We must take His own account of the motives which en-
 “ gaged Him to assume our flesh and to tabernacle amongst
 “ us. In His Divine discourses, He has made both His de-
 “ sign and Himself known to us. We can be wise therefore
 “ only by receiving this instruction ; and happy only by im-
 “ proving this acquaintance. In thus appealing to our Re-
 “ deemer himself, it is far from my thought to question either
 “ the authority or the satisfactoriness of the Apostolic doc-
 “ trine. This also affords us invaluable instruction and infal-
 “ lible guidance. But it supposes, not supersedes, the im-
 “ mediate lessons of Incarnate GODHEAD. These have an
 “ incommunicable pre-eminence, over all which was ever de-
 “ livered ; inasmuch as to Him, who spoke, God gave not
 “ the Spirit, as He is intimated to give Himself in every
 “ other instance, by measure. Let us then, as we are most
 “ bounden, be ever mindful of what has been written for
 “ our learning, by the Apostles of our LORD and SAVIOUR ;
 “ but still, let it be our highest and holiest care to sit, as it
 “ were, with Mary at the feet of Him, who spake as never
 “ man spake. Except we hearken to His gracious words,
 “ we cannot be certain that we are His disciples indeed ;
 “ nor can we estimate what we lose, in so relying on the
 “ purest and highest streams as to draw less assiduously
 “ and less profoundly from the fountain.” *Ibid.* p. 335,
 336.

NOTE C, p. 9.

Οἱ νόμοι τῶν ἐθνῶν οἱ περὶ ἀγαλμάτων καὶ τῆς ἀθέου πολυ-
 θεότητος. Origen. contra Cels. I. 1. The expression is again
 found in III. 73. of the same work, where Origen explains
 the *wise*, of whom St. Paul speaks (1 Cor. i. 27.), to be
 πάντας τοὺς δοκοῦντας προβεβηκέναι μὲν ἐν μαθήμασιν, ἀπο-
 πεπτωκότας δὲ εἰς τὴν ἄθεον πολυθεότητα.

NOTE D, p. 11.

Διὰ τὸ σκληροκάρδιον τοῦ λαοῦ ὑμῶν, πάντα τὰ τοιαῦτα ἐν-τάλματα (*instituta*, scilicet, *Mosaica*) νοεῖτε τὸν Θεὸν διὰ Μωσέως ἐντειλάμενον ὑμῖν, ἵνα, διὰ πολλῶν τούτων, ἐν πάσῃ πράξει πρὸ ὀφθαλμῶν αὐτοῦ ἔχητε τὸν Θεὸν καὶ μήτε ἀδικεῖν μήτε ἀσεβεῖν ἀρχησθε. After enumerating some particular instances, the passage proceeds : διὰ τούτων δυσωπῶν ὑμᾶς αὐτὸς μνήμην ἔχειν τοῦ Θεοῦ· ἅμα τε καὶ ἐλέγχων ὅτι ἐν ταῖς καρδίαις ὑμῶν οὐδε μικρὰν μνήμην ἔχετε τοῦ θεοσεβεῖν· καὶ οὐδ' οὕτως ἐπέισθητε μὴ εἰδωλολατρεῖν. Justin. Martyr. Dial. cum Tryphone, c. 46.

NOTE E, p. 12.

The words *Dispensation* and *Arrangement* are here intended to answer to the word *οἰκονομία*, as it is often employed in the writings of the early Fathers. Dr. Routh in his Notes on a Fragment of the Chronica of Africanus, (Rel. Sacr. Vol. II. p. 241) incidentally remarks : “ vo-
“ cem *οἰκονομίαν* Tertulliano, qui Africano antiquior est,
“ familiarem esse.” The following example may serve to illustrate Tertullian’s use of the expression :

Nos vero et semper et nunc magis, ut instructiores per Paracletum, Deductorem scilicet omnis veritatis, unicum quidem DEUM credimus ; sub hac tamen *dispensatione*, quam *œconomiam* dicimus, ut unici DEI sit et Filius, Sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt et sine quo factum est nihil : hunc missum a Patre in virginem et ex ea natum hominem et DEUM, Filium hominis et Filium DEI et cognominatum JESUM CHRISTUM ; hunc passum, hunc mortuum et sepultum secundum Scripturas et resuscitatum a Patre et in cœlos resumptum sedere ad dextram Patris, venturum judicare vivos et mortuos—qui exinde miserit, secundum promissionem suam, a Patre Spiritum Sanctum Paracletum, Sanctificatorem fidei eorum, qui credunt in Patrem et Filium et Spiritum Sanctum. *Advers. Præx.* in init.

The *Economy* or *Dispensation*, of which Tertullian here speaks, embraces *that whole scheme of the Divine mercy for the salvation of mankind through the intervention of the*

Second Person of the ever-blessed Trinity, of which His Incarnation is one grand and leading feature. And such would seem to be the proper Ecclesiastical sense of that Greek word, which is usually, as in this passage of Tertullian, translated *Dispensatio*, although sometimes, as in the *Vetus Interpretatio* of Irenæus contra Hæreses, *Dispositio*. The late Dr. Burton, in p. 62, note c, of his *Testimonies of the Ante-Nicene Fathers to the Divinity of CHRIST*, states that it is his purpose to translate *οἰκονομία*, *incarnation*, “which is the sense, in which all the Fathers used the word.” He appeals to Bp. Bull in support of the latter assertion; and, referring to Suicer’s *Thesaurus*, justly objects to the order, in which the two last meanings, assigned to the word *οἰκονομία*, are given. Now it is readily granted that the limited sense of *Incarnation* must sometimes be assigned to the word, which previously and more fitly signifies “the whole economy or scheme pursued by God, in perfecting our Redemption.” Still the propriety of generally understanding the word in a meaning thus limited may be fairly questioned. Have not some of the passages, translated by Dr. Burton, sustained injury from the restriction? And, further, does the authority of Bp. Bull sanction that assertion respecting the usage of the Fathers, which it is alleged to support? Is not the language of that eminent defender of the faith rather such as to preserve a clear distinction between the *Incarnation* and the *Economy*; and to represent the former word, as signifying a part only of that whole, which the primitive writers denoted by the latter? His words, in the place, to which Dr. Burton refers (and many similar places may be pointed out—e. g. Defen. Fid. Nic. II. ii. 4. IV. ii. 2. IV. iii. 4), are :

Manifestissimum est Ecclesiæ Doctores—significasse tum apparitiones illas DEI omnes, tum ipsam ἐνσάρκωσιν ad οἰκονομίαν spectasse, quam suscepit DEI Filius; quæ œconomia Patri, quippe qui a nullo ortus sit principio nullique auctoritatem suam acceptam referat, nequaquam conveniat. Def. Fid. Nic. IV. iii. 12.

The ἐνσάρκωσις of this passage is equivalent to the ἐνσωμάτωσις of Origen, where he speaks of JESUS, as τὴν κατὰ

τὴν ἐνσωμάτωσιν οἰκονομίαν τὴν δι' εὐλόγους αἰτίας πληρώσαντα—(Contra Cels. VI. 78.)—a place, in which the word οἰκονομία appears to be employed in its ordinary Ecclesiastical meaning; but in which it would obviously be impossible to translate it *incarnation*. Upon the whole, it would seem that the remarks of Valesius (Annot. in Lib. I. Histor. Eccles. Eus. Pamph. p. 4.) give a juster account of the prevailing usage of the Fathers:

Veteres Græci οἰκονομίαν vocant quicquid CHRISTUS in terris gessit ad procurandam salutem generis humani. Itaque ἡ πρώτη τοῦ Χριστοῦ οἰκονομία est *incarnatio*; sicut postrema οἰκονομία est *passio*. Errant enim qui existimant οἰκονομίαν nihil aliud significare quam incarnationem; quippe longe latius patet vox οἰκονομία et totam CHRISTI inter homines vitam complectitur.

Some observations of Dr. Herbert Marsh, Bishop of Peterborough (Lect. on the Crit. and Interpret. of the Bible, XI. p. 487–489 of the Edition of 1828) connect the οἰκονομία of the Fathers with what has been known, in modern phrase, under the name of *accommodation*.—Mr. Newman (in p. 71–87 of his Work on the Arians of the Fourth Century) recognises the same connection. He dwells at some length on the principles of interpretation κατ' οἰκονομίαν, as well as on the actual employment and legitimate use of such interpretation; but is careful to supply some cautions, by which it should be regulated. The whole subject, opened by Mr. Newman in this portion of his Work, deserves a fuller consideration than is on the present occasion possible; but it is here noticed for the purpose of remarking that, whatever decision may be formed respecting the nature and the allowable extent of the interpretation, of which he treats, there is cause for much hesitation, before it can be granted that the language of the Fathers expresses the meaning of modern Divines. It would seem to be under the influence of this reasonable hesitation that the Bishop of Lincoln (p. 398–403 of his Account of the Writings of Clemens of Alexandria) has furnished a long list of passages from the Works of Clemens, in which the word οἰκονομία and its conjugates occur, for the sake of shewing that the authority of that

Father in particular, has been erroneously quoted in support of a mode of interpretation *κατ' οἰκονομίαν*. A careful examination of the passages, indicated by Bishop Kaye, undoubtedly renders it quite evident that Clemens's use of the language in question has no reference whatever to that system of *accommodation*, to which the terms of the ancient Church are, in our own times, often applied. An examination of the same passages farther shews the natural and gradual transition of certain terms from their usual acceptation to a stricter, an Ecclesiastical and, as we may not improperly call it, a *technical* sense. In many of the alleged passages, Clemens employs *οἰκονομία*, *οἰκονομεῖσθαι*, κ. τ. λ. according to the ordinary use of the Greek language; whilst from other passages, and, as every reflecting reader will surely be inclined to say, from *several* of the number, it is clear that the same words had already gained and were beginning to be restricted to a properly Ecclesiastical meaning. A service, similar to that which the Bishop of Lincoln has in this instance rendered to the cause of sound Theology by vindicating the language and sentiments of Clemens, might, it is apprehended, be easily and with advantage rendered in the case of the principal of those Fathers, whose names have been associated with an *interpretatio κατ' οἰκονομίαν*.

From a consideration then of that, which, in the undoubted language of the Primitive Church, is called *the Economy* or *Dispensation*, a twofold advantage may result, according to two distinct views that present themselves to the mind. On the one hand, such actions, language and sufferings of our LORD and SAVIOUR, JESUS CHRIST, as appear, at first sight, inconsistent with His Divine nature, may be satisfactorily explained; whilst, on the other hand, such rays of Divine greatness and glory as are discerned through the veil and covering of His Flesh may be accounted for and may become the objects of devout contemplation. The two views are closely connected with each other; and both have been unfolded by the primitive Writers; although of the two, the former, for reasons obvious to every one conversant with their Remains and with the history of the prevailing errors, which they had to op-

pose, more frequently and more fully engaged their attention. The present Lectures will be employed in some developement of the latter view.

NOTE F, p. 12.

Φήσομεν ἐν φωτὶ τυγχάνειν πάντα τὸν ταῖς τοῦ λόγου αὐγαῖς ἀκολουθήσαιτα, δείξαιτος ἀφ' ὅσης ἀγνοίας καὶ ἀσεβείας καὶ τῆς περὶ τὸ Θεῖον ἀμαθίας ταῦτα (τὰ τῶν ζωγράφων, scil. καὶ τῶν πλαστῶν) ἀντὶ τοῦ Θεοῦ προσεκυνεῖτο.—Διόπερ ἔαν ἔρηται ἡμᾶς Κέλσος πῶς οἴομεθα γνωρίζειν τὸν Θεὸν καὶ πῶς πρὸς αὐτοῦ σωθήσεσθαι; ἀποκρινόμεθα ὅτι ἱκανός ἐστιν ὁ τοῦ Θεοῦ λόγος, γενόμενος ἐν τοῖς ζητοῦσιν αὐτὸν ἢ τοῖς ἐπιφαινόμενον αὐτὸν παραδεχομένοις, γνωρίσαι καὶ ἀποκαλύψαι τὸν πατέρα, πρὸ τῆς παρουσίας αὐτοῦ οὐχ ὁρώμενον. Origen. c. Cels. VI. 66 and 68.

Τὰ περὶ τὸν Ἰησοῦν τοῖνυν, καθὼ μὲν νενοήται θεότητι ἐν αὐτῷπραχθέντα, ἐστὶν ὅσια καὶ οὐ μαχόμενα τῇ περὶ τοῦ Θείου ἐννοίᾳ· καθὼ δὲ ἄνθρωπος ἦν, πάντος μᾶλλον ἀνθρώπου κεκοσμημένος τῇ ἄκρᾳ μετοχῇ τοῦ αὐτολόγου καὶ τῆς αὐτοσοφίας, ὑπέμεινεν, ὥς σοφὸς καὶ τέλειος, ἅπερ ἔχρην ὑπομείναι τὸν ὑπὲρ πάντος τοῦ γένους τῶν ἀνθρώπων, ἢ καὶ τῶν λογικῶν, πάντα πράττοντα. Ibid. VII. 17.

Τὸν ποιητὴν δὴ καὶ πατέρα τοῦ πάντος ἡμεῖς φάμεν ἔργον ἰδεῖν· βλέπεται δὲ οὐ μόνον κατὰ τὸ, μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται· ἀλλὰ καὶ κατὰ τὸ λεγόμενον ὑπὸ τῆς εἰκότος τοῦ ἀοράτου Θεοῦ ἐν τῷ, ὁ ἑωρακὼς ἐμέ ἑώρακε τὸν πατέρα τὸν πέμψαντά με.—Νοήσας τις οὖν πῶς δεῖ ἀκούειν περὶ μονογενοῦς θεοῦ υἱοῦ τοῦ Θεοῦ, τοῦ πρωτοτόκου πάσης κτίσεως, καθότι ὁ λόγος γέγονε σὰρξ, ὄψεται πῶς ἰδὼν τις τὴν εἰκόνα τοῦ ἀοράτου θεοῦ γνωσεται τὸν πατέρα καὶ ποιητὴν τοῦδε τοῦ πάντος. Ibid. 43.

Cum ergo in eo (DOMINO et SALVATORE nostro) quædam ita videamus humana ut nihil a communi, id est mortalium fragilitate distare videantur, quædam ita divina ut nulli alii nisi illi primo et ineffabili in se conveniat DEITATI habere, humani intellectus angustia, tantæ admirationis stupore percussa, quo declinet et quo se convertat ignorat. Si DEUM sentiat, mortalem videt. Si hominem putet, devicto mortis imperio cum spoliis redeuntem a mortuis cernet.

Propter quod cum omni metu et reverentia contemplandum est, ut in uno eodemque ita utriusque naturæ veritas demonstretur ut neque aliquid indignum et indecens in Divina illa et ineffabili substantia sentiatur, neque rursum quæ gesta sunt falsis illusa imaginibus existimentur. Quæ quidem in aures humanas proferre et sermonibus explicare longe vires vel meriti nostri vel ingenii ac sermonis excedit. Arbitror autem quia etiam sanctorum Apostolorum supergrediatur mensuram: quin immo etiam fortassis totius creaturæ cœlestium virtutum eminentior est sacramenti istius explanatio. Περὶ Ἀρχῶν, II. 6.

The translator, to whom we owe almost all that remains of this work, may have been a Paraphrast as well as a Translator; yet may we well believe that, in this instance, the general sentiments are those of Origen.

These passages will serve for specimens of the manner, in which one distinguished Father of the third century speaks on the general subject of these Lectures. They are quoted in the hope of drawing the attention of every student, who is desirous of becoming a well-informed Theologian, to the work, from which they are taken.

The name and writings of Origen have experienced the fate of being both too highly extolled and too severely reprobated and condemned. And for this fate it is perfectly true that his great merits and eminent services in the cause of Christianity, on the one hand—his grievous errors and glaring faults, in the interpretation of the Sacred Volume, on the other, may account. The defence of this renowned champion of our common faith belongs not to the present undertaking. It has been conducted by able hands; and has triumphantly shewn that much of mistake, of misrepresentation and of unfairness has mingled with the exceptions justly taken against his doctrines and reasonings. Neither are the works that pass under his name to be equally and indiscriminately recommended. They have all been more or less subject to corruption and adulteration; and even if this had not been the case, there are considerations urged by the learned and candid Bp. Bull, of which no student should lose sight:

Si omnia Origenis scripta, eaque pura et incorrupta, hodie extarent, haud omnia tamen veræ ac genuinæ ejus sententiæ declarandæ pariter inservirent; scilicet variorum auctoris *πολυγράφου* operum diversa foret ratio. Nam alia ad amicos secreto scripsit, quæ lucem nunquam visura speravit; in quibus libere ac pene sceptice disseruit ac plerumque non tam suam certam ac definitam sententiam quam vel aliorum ratiocinationes vel suos quosdam scrupulos ac dubitatiunculas, ad clariorem veritatis elucidationem, proposuit. Alia ipse in publicum emisit, sive contra infideles sive adversus hæreticos, seu denique ad instruendum plebem Christianam; in quibus, via trita ac tuta incedens, receptam in Ecclesia Catholica doctrinam studiosius tradidit. Deinde alia properanter dictitavit, alia diligentiori cura elucubravit. Denique alia (ut Huetii verbis utar) senex Adamantius, ingenio per ætatem magis subacto, eliminavit; alia, efferente sese in juventutis æstu fœcunditate, profudit. De quibus præclare dixit Hieronymus in Prologo ad Com. in Lucam, Origenem in quibusdam tractatibus, quasi puerum, talis ludere; alia esse virilia ejus et alia senectutis seria. *Defen. Fid. Nic. II. ix. 3.*

Of the Eight Books against Celsus, Bishop Bull pronounces:

Hos præter librariorum *σφάλματα*, a quibus nulli veterum libri prorsus immunes sunt, aliam violationem notabilem subiisse nemo, quod sciam, hactenus suspicatus fuit.... Hi summo auctoris studio, maxima eruditione, idque ab ipso jam sexagenario majori (ut diserte testatur Eusebius H. E. VI. 36.) elucubratæ sunt. *Defen. Fid. Nic. II. ix. 2 and 3.*

It is from this great work that all but one of the preceding extracts are taken; and future occasions will arise of borrowing illustrations from the same source. He who would learn the first beginnings and the real nature of infidel objections to Christianity, may discover, in those portions of the work of Celsus which are preserved by Origen, a subject of most interesting and most profitable research: he will find that the difficulties started and the sophistry employed are essentially the same as those of our own day;

and that of old they needed, as they now need, the aid of sarcasm and of buffoonery to recommend them to the low taste of the depraved and wicked ; or of the weak and ignorant. Nor is this the only, or the chief advantage to be gained. In the reasonings of the Christian Apologist, which are, for the most part, sound and solid, and which display a thorough acquaintance with the Sacred Volume and a skilful application of that knowledge—in the acuteness, with which he detects and in the force and clearness, with which he exposes, the fallacies and the inconsistencies of his adversary—in the elevated views, which he takes of the Divine dispensations—above all, in his noble spirit of zeal and devotion to his GOD and SAVIOUR and in his lowly temper of dependence on help from Heaven, of which the proofs and instances everywhere abound—in these characteristics of the Books of Origen against Celsus the Theological Student will meet with such materials for reflection, and such means of mental and moral discipline as may well be allowed to divert his attention from the religious publications of what we are fond of calling our *enlightened* age.

The appeal of Rufinus, in the Preface to his Translation of that First Book of the Apology for Origen of Pamphilus and Eusebius, which of the Six Books alone is extant, deserves regard :

Quoniam ad iudicium DEI venturi sumus, non refugiant scire quod verum est, ne forte ignorantes delinquant : sed considerantes quia falsis criminationibus percutere fratrum infirmorum conscientias in CHRISTUM peccare est, ideo non accommodent criminatōribus aurem suam nec ab alio discant alterius fidem, maxime cum coram experiri sit copia et oris sui confessio quid vel qualiter unusquisque credit ostendat.

Nor is the following admonition unsuitable to our own times :

“ Constant reading of the most perfect *modern* books, which
 “ does not go jointly on with the *ancients* in their turns, will,
 “ by bringing the ancients into disuse, cause the learning of
 “ the men of the next generation to sink ; by reason that
 “ they, not drawing from those springs from whence those

“excellent moderns drew, whom they only propose to follow,
 “nor taking those measures which these men took, must for
 “want of that foundation, which their modern guides first
 “carefully laid, fail in no long compass of time.” *Wotton’s
 Reflections on Ancient and Modern Learning*, p. 3. of pref.
 as quoted by Waterland, ch. 7. of Import. of Doct. of Holy
 Trin. (p. 305 of Vol. V.)

NOTE G, p. 16.

Inter cætera salutaria sua monita et præcepta divina, quibus populo suo consuluit ad salutem, etiam orandi ipse Dominus formam dedit; ipse quid precaremur monuit et instruxit. Qui fecit vivere, docuit et orare; benignitate ea scilicet, qua et cætera dare et conferre dignatus est; ut dum prece et oratione, quam Filius docuit, apud Patrem loquimur, facilius audiamur. . . . Oremus itaque, fratres dilectissimi, sicut Magister Deus docuit. Amica et familiaris oratio est DEUM de suo rogare; ad aures ejus ascendere Christi oratione. Agnoscat Pater Filii sui verba. Cum precem facimus, qui habitat intus in pectore, ipse sit et in voce. Et cum ipsum habeamus apud Patrem advocatum pro peccatis nostris; quando peccatores pro delictis nostris petimus, Advocati nostri verba promamus. Nam cum dicat: quia quodeunque petierimus a Patre in nomine ejus dabit nobis; quando (*quanto*, for.) efficacius impetramus quod petimus in Christi nomine, si petamus ipsius oratione? *Sti Cypriani de Orat. Dom. in init.*

NOTE H, p. 16.

“Ὅτε τοὺς ἰδιούς Ἀποστόλους τοὺς μέλλοντας κηρύσσειν τὸ εὐαγγέλιον αὐτοῦ ἐξελέξατο (ὁ Ἰησοῦς) . . . τότε ἐφανέρωσεν ἑαυτὸν υἱὸν Θεοῦ εἶναι· εἰ γὰρ μὴ ἦλθεν ἐν σαρκί, πῶς ἂν ἐσώθηνμεν ἄνθρωποι, βλέποντες αὐτόν; ὅτι τὸν μέλλοντα μὴ εἶναι ἥλιον, ἔργον χειρῶν αὐτοῦ ὑπάρχοντα, βλέποντες οὐκ ἰσχύουσιν εἰς ἀκτίνας αὐτοῦ ἀντοφθαλμῆσαι. *Sti Barn. Epist. V.*

Dicimus et palam dicimus et, vobis torquentibus, lacerati et cruenti vociferamur: DEUM colimus per CHRISTUM.

Illum hominem putate. Per eum et in eo se cognosci vult DEUS et coli. *Tertull. Apol. XXI.*

Igitur et manifestam fecit duarum personarum conjunctionem, ne Pater seorsum quasi visibilis in conspectu desideraretur et ut Filius representator Patris haberetur. *Ibid. advers. Prax. XXIV.*

Imago est enim invisibilis DEI ut mediocritas et fragilitas conditionis humanæ DEUM Patrem videre aliquando jam tunc adsuesceret in imagine DEI, hoc est, in Filio DEI. *Novat. de Trin. Lib.*

The admirable Tract, from which this quotation comes, is ascribed to Novatian and is added to the Works of Tertullian. Nor ought the following testimony in its favour to be overlooked :

Caterum, si Novatianus optimum illum libellum de Trinitate, sive de Regula Fidei, iis temporibus conscripsisset, quando hæc posuit Cornelius, haud utique malus ille extitit δογματιστής seu Theologus. *Rel. Sacr. Vol. III. p. 38.*

Ὁ Ἰησοῦς υἱὸς ὦν Θεοῦ καὶ πρὶν ἐνανθρωπήσαι καὶ ἐνανθρωπήσας ἀποδείκνυται ἐγὼ δὲ φημι ὅτι καὶ μετὰ τὴν ἐνανθρώπησιν αἰεὶ εὐρίσκεται τοῖς ἔχουσιν ὀφθαλμοὺς ψυχῆς ὁξυδερκεστάτους θεοπρεπέστατος καὶ ἀληθῶς θεόθεν πρὸς ἡμᾶς κατελθών. *Orig. c. Cels. III. 14.* The same Author elsewhere speaks of the Son as περιαιρούντος ἀπὸ τοῦ πατρὸς τὸ λεγόμενον σκότος, ὃ ἔθετο ἀποκρυφῆν αὐτοῦ καὶ τὸ λεγόμενον περιβόλαιον αὐτοῦ, τὴν ἄβυσσον, καὶ ἀποκαλύπτοντος οὕτω τὸν πατέρα. *Ibid. VI. 17.*

The following testimony belongs to a somewhat later period of the same early age :

Θελήματι Θεοῦ ὁ λόγος σὰρξ γενόμενος καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, οὐκ ἀπελείφθη τῆς θεότητος. οὐδὲ γὰρ ἵνα τῆς δυνάμεως αὐτοῦ ἢ δόξης τελείας ἀποστῇ πτωχεύσας πλούσιος ὦν, τοῦτο ἐγένετο· ἀλλ' ἵνα καὶ τὸν θάνατον ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν ἀναδέξηται, δίκαιος ὑπὲρ ἀδίκων, ὅπως ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι. *S. Petri Alexandrini Frag. apud Rel. Sacr. Vol. III. 344.*

Exinaniens se Filius, qui erat in forma DEI, per ipsam sui exinanitionem studet nobis DEITATIS plenitudinem de-

monstrare.....Exinaniens se Filius DEI de æqualitate Patris et viam nobis cognitionis ejus ostendens, figura expressa substantiæ ejus efficitur : ut qui in magnitudine DEITATIS suæ positam gloriam miræ lucis non poteramus aspicere, per hoc quod nobis splendor efficitur, intuendæ lucis Divinæ viam, per splendoris capiamus aspectum. *Orig. de Prin.* I. 2—8. This quotation is placed after the preceding, because it is not perfectly safe to assign it to a remoter antiquity than the age of Rufinus.

NOTE I, p. 20.

“ I use the Scripture, not as an arsenal, to be resorted to
“ only for Arms and Weapons to defend this Party or defeat
“ its enemies ; but as a matchless temple, where I delight to
“ be, to contemplate the beauty, the symmetry and the mag-
“ nificence of the Structure ; and to increase my awe and
“ excite my devotion to the DEITY there preached and
“ adored.” *Hon. R. Boyle’s Consid. touching the Style of Holy Scripture*, p. 78.

NOTE K, p. 21.

Præter has tres Christianorum sectas (videlicet Carpocratianos, Cerinthianos et Ebionæos) nulla alia a Scriptore aliquo Ecclesiastico commemoratur, quæ Justini ætate vel prius JESUM nostrum hominem tantummodo esse ex hominibus genitum doceret. Reliqui fere istorum temporum hæretici, qui de CHRISTI persona male senserunt, veritatem humanæ in ipso naturæ impugnarunt. *Bull. Judicium Eccles. Cath.* VII. 8.

NOTE L, p. 22.

“ Would to GOD the necessity never had arisen of stating
“ the discoveries of Revelation in metaphysical propositions !
“ The inspired Writers delivered their sublimest doctrines in
“ popular language and abstained, as much as it was possible
“ to abstain, from a philosophical phrasology. By the per-
“ petual cavils of gainsayers and the difficulties, which they
“ have raised, later teachers, in the assertion of the same
“ doctrines, have been reduced to the displeasing necessity of
“ availing themselves of the greater precision of a less fami-
“ liar language.” *Bp. Horsley’s Sermon on the Incarnation*, p. 318 and 319 of *Tracts in controversy with Dr. Priestley*.

Vid. also in p. 458 and 459 of the same Vol. an admirable passage on “ the extreme caution, which should be used to “ keep the Doctrine of the Trinity, as it is delivered in “ God’s word, distinct from every thing that hath been de- “ vised by man or that may even occur to a man’s own “ thoughts, to illustrate it or explain its difficulties.” Bp. Bull often wrote in a kindred spirit :

In hac rerum caligine, de hoc (τῆς περιχωρήσεως scil. mysterio) aliisque mysteriis Divinis, tanquam pueri et sentimus et loquimur, imo balbutimus potius. Hic dum sumus, DEUM nostrum tanquam in speculo et ænigmate contemplamur. Adveniet vero tempus, imo omni tempore et sæculo ulterior æternitas, qua ipsum videbimus, facie ad faciem. Tenebras omnes tunc a mentibus nostris fugabit beatifica DEI visio; qua ut nos tandem dignos efficiat Divina misericordia, ipsam noctes diesque obnixe et supplices oremus. Interea, dum viatores sumus, cognoscere optamus potius quam liquido cognoscimus, ut doctissimi Athenagoræ (in *Leg. pro Christianis*) verbis utar, τίς ἡ τοῦ Παιδὸς πρὸς τὸν Πατέρα ἐρότης· τίς ἡ τοῦ Πατρὸς πρὸς τὸν Υἱὸν κοινωνία· τί τὸ Πνεῦμα· τίς ἡ τῶν τοσούτων ἐνωσις καὶ διαίρεσις ἐρουμένων, τοῦ Πνεύματος, τοῦ Παιδὸς, τοῦ Πατρὸς. Defen. Fid. Nic. IV. iv. 14. ad fin. See also of the same work, III. ix. 12. in init. and IV. i. 9. ad fin.

NOTE M, p. 26.

On this text, as quoted in the precious fragments of the Epistle of the Churches of Vienne and Lyons to those of Asia and Phrygia, Dr. Routh observes :

Quomodocunque interpretanda sint verba, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, hoc quidem constat, Lugdunenses ex illis argumentum duxisse τῆς ταπεινοφροσύνης Christi. Neque vero hi soli id fecerunt; sed et alii multi veteres Scriptores: imo vero id suscipere velim, nullum Ecclesiasticum auctorem ad Nicænorum usque tempus adduci posse, qui significari τὸ *non alienum a se esse arbitratus est* verbis οὐχ’ ἀρπαγμὸν ἡγήσατο, clare atque aperte indicaverit. Haudquaquam tamen id fraudi est firmissimo argumento contra Humanistas quos vocant, ex istis verbis Apostoli sumendo. *Rel. Sacr.* Vol. I. p. 328.

Bp. Bull's remark on the same text is short but emphatic:

Qui unus locus, si recte expendatur, ad omnes hæreses adversus JESU CHRISTI Domini nostri personam repellendas sufficit. *Def. Fid. Nic.* II. ii. 2. See also his *Prim. Trad. de Jes. Christ. Div.* VI. 21.

Origen, having quoted the same text, remarks:

Οὕτω μέγα δόγμα τὸ περὶ ταπεινοφροσύνης ἐστίν, ὥς μὴ τὸν τυχόντα διδάσκαλον ἔχειν περὶ αὐτοῦ ἀλλ' αὐτὸν λέγειν τὸν τηλικούτον ἡμῶν σωτήρα, μάθετε ἀπ' ἐμοῦ, ὅτι πρῶτος εἰμι καὶ ταπεινὸς τῇ καρδίᾳ καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. *Contra Cels.* VI. 15.

And in another place, he observes:

Ἀπ' ἐκείνου (Ἰησοῦ, scil.) ἤρξατο θεία καὶ ἀνθρωπίνη συν-
υφαίνεσθαι φύσις· ἵν' ἡ ἀνθρωπίνη τῇ πρὸς τὸ θεϊότερον κοι-
νωνία γένηται θεία οὐκ ἐν μόνῳ τῷ Ἰησοῦ, ἀλλὰ καὶ πᾶσι τοῖς
μετὰ τοῦ πιστεύειν ἀναλαμβάνουσι βίον, ὃν Ἰησοῦς ἐδίδαξεν·
ἀνάγοντα ἐπὶ τὴν πρὸς τὸν Θεὸν φιλίαν καὶ τὴν πρὸς ἐκεί-
νον κοινωνίαν, πάντα τὸν κατὰ τὰς Ἰησοῦ ὑποθήκας ζῶντα. *Ibid.* III. 28.

The name of Dr. Lardner ought never to be mentioned without the respect due to extensive learning, unwearied patience in the investigation of truth, and a mild, candid and amiable spirit. Yet is it deeply to be regretted that this excellent man and most useful writer was so far misled as to suppose that in maintaining the doctrine that our SAVIOUR was merely a man, he was gaining, among many and great advantages, this one in particular—that “the example of CHRIST is thus justly set before us in all the strength and beauty, with which it appears in the Gospels and Epistles of the New Testament.” It is affecting to consider that the reproof, which he addressed to others, may be more fitly applied to himself and his own followers: “*The truth is not in us: the words of CHRIST do not abide in us.* We suffer ourselves to be deluded and perverted from the truth and simplicity of the Gospel by the philosophical schemes of speculative men. And so, almost any man may take our crown. *Rev.* iii. 11.” *A Letter on the Logos*, p. 106 of Vol. XI. of Lardner's Works. The venerable authority of Clemens Romanus, or at all

events of a writer of the 3rd Century passing under his name (as Dr. Lardner in agreement with many others supposed,) enforces a very different and a far better lesson:

Ἀδελφοί, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς περὶ Θεοῦ, ὡς περὶ κριτοῦ ζώντων καὶ νεκρῶν. καὶ οὐ δεῖ ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν· ἐν τῷ γὰρ φρονεῖν ἡμᾶς μικρὰ περὶ αὐτοῦ, μικρὰ καὶ ἐλπίζομεν λαβεῖν· καὶ οἱ ἀκούοντες ὥσπερ μικρῶν, ἁμαρτάνομεν, οὐκ εἰδότες πόθεν ἐκλήθημεν καὶ ὑπό τινος καὶ εἰς ὃν τόπον καὶ ὅσα ὑπέμεινεν Ἰησοῦς Χριστὸς παθεῖν ἕνεκα ἡμῶν. *Sti Clementis Rom. Ep. ad Cor. II. init.*

The Symposium of Methodius contains the following statement of the Divine example, as proposed in our SAVIOUR'S human nature :

Ταύτῃ ἡρετίσατο τὴν ἀνθρωπίνην ἐνδύσασθαι σάρκα Θεὸς ὢν (scil. ὁ Λόγος) ὅπως ὥσπερ ἐν πίνακι θεῖον ἐκτύπωμα βίου βλέποντες ἔχωμεν καὶ ἡμεῖς· ὃν γράψαιτα μιμῆσθαι. *Sti Method. Symp. I. as quoted by Grabe, in his Annot. in Def. Fid. II. xiii. 11 and by Dr. Burton, in his Testim. of Ante-Nic. Fath. p. 407.*

NOTE N, p. 28.

Succumbat humana infirmitas gloriæ DEI; et in explicandis operibus misericordiæ ejus, imparem se semper inveniat. Laboremus sensu, hæreamus ingenio, deficiamus eloquio: bonum est ut nobis parum sit quod etiam recte de Domini majestate sentimus! *Sti Leonis M. in Serm. XI. de Passione Domini.*

The same becoming sentiment is more concisely but not less forcibly expressed in the language of an early martyr: Καγὼ, ἄνθρωπος ὢν, μικρὰ νομίζω λέγειν πρὸς τὴν Ἰησοῦ Χριστοῦ ἀπειρον θεότητα. Such were the words uttered by Justin Martyr, in that good confession, which he made before the Roman Governor, and which immediately preceded the event related in the following passage :

Οἱ ἅγιοι μάρτυρες (Justin and his four companions) δοξάζοντες τὸν Θεόν, ἐξεληθόντες ἐπὶ τὸν συνήθη τόπον, ἀπετημήθησαν τὰς κεφάλας καὶ ἐτελείωσαν αὐτῶν τὴν μαρτυρίαν, ἐν τῇ τοῦ Σωτῆρος ὁμολογίᾳ· τινὲς δὲ τῶν πιστῶν λαθραίως αὐτῶν τὰ σώματα λαβόντες, κατέθειντο ἐν τόπῳ ἐπιτηδείου, συνεργασίας αὐτοῖς τῆς χαρίτος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα

εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. (Acta Martyr. S. Just. et Soc.) p. 586 Oper.

Note O, p. 30.

Interrogemus ipsa miracula quid nobis loquantur de CHRISTO? Habent enim, si intelligantur, linguam suam. Nam quia ipse CHRISTUS Verbum DEI est, etiam *Factum Verbi*, Verbum nobis est. *Sancti Aug. Hom. in Ev. Joan. cap. 6. Tract. 24, in init.*

St. Ambrose, to the same effect, says: *Dominicæ carnis actus Divinitatis exemplum est; et invisibilia nobis ejus, per ea quæ sunt visibilia, demonstrantur. Com. in Luc. c. 4. v. 24.*

The following passages are added in farther illustration of the same view:

Οὐδεμία ἀνάγκη τοῖς νοῦν ἔχουσιν, ἐξ ὧν μετὰ τὸ βάπτισμα ὁ Χριστὸς ἔπραξε, παριστᾶν τὸ ἀληθὲς καὶ ἀφανταστὸν τῆς ψυχῆς αὐτοῦ καὶ τοῦ σώματος, τῆς καθ' ἡμᾶς ἀνθρωπίνης φύσεως· τὰ γὰρ μετὰ τὸ βάπτισμα ὑπὸ Χριστοῦ πραχθέντα καὶ μάλιστα τὰ σημεῖα, τὴν αὐτοῦ κεκρυμμένην ἐν σαρκὶ Θεότητα ἐδήλουν καὶ ἐπιστοῦντο τῷ κόσμῳ. Θεὸς γὰρ ὢν ὁμοῦ τε καὶ ἄνθρωπος τέλειος ὁ αὐτὸς, τὰς δύο αὐτοῦ οὐσίας ἐπιστώσατο ἡμῖν· τὴν μὲν Θεότητα αὐτοῦ διὰ τῶν σημείων ἐν τῇ τριετίᾳ τῇ μετὰ τὸ βάπτισμα, τὴν δὲ ἀνθρωπότητα αὐτοῦ, ἐν τοῖς τριάκοντα χρόνοις τοῖς πρὸ τοῦ βαπτίσματος· ἐν οἷς διὰ τὸ ἀτελὲς τὸ κατὰ σάρκα ἀπεκρύβη τὰ σημεῖα τῆς αὐτοῦ Θεότητος· καὶ περ Θεὸς ἀληθὴς προαιώνιος ὑπάρχων. *Melitonis Frag. Rel. Sacr. Vol. I. p. 115.*

Τὰ μὲν σημεῖα καὶ τὰ τέρατα τὰ ἐν τοῖς εὐαγγελίοις ἀναγεγραμμένα ὁ Θεὸς ἦν ἐπιτελέσας· τῷ δὲ σαρκὸς καὶ αἵματος μετεσχηκέναι τὸν αὐτὸν, πεπειραμένος κατὰ ἀπάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. *Ex Epistola missa Paulo Samosatensi ab orthodoxis Episcopis, Anno Christi 269, Epistola illa, cum pietate tum simplicitate sua se maxime commendante atque illa antiquissima tempora nobis egregie referente. Reliq. Sacr. II. 465 and 494.* The slight verbal amendments of the text of this passage suggested by Dr. Routh are here without hesitation adopted.

Si mediocritates in illo (CHRISTO, scil.) adprobant humanam fragilitatem, majestates in illo adfirmant Divinam

potestatem. *Noxatianus, sive Scriptor de Trin. Libri, Oper. Tertull. additi.* (p. 713.)

Dum in terris ageret Filius, erat ἐν σχήματι εὐρεθεὶς ὡς ἄνθρωπος, nempe merus, nihilque majus homine præ se ferebat, nisi quod in *miraculis* scintillulæ quædam Divinæ Majestatis per nubem humanæ carnis subinde emicarent. *Bp. Bull, Primit. Trad.* VI. 25.

NOTE P, p. 30.

The limitation of the meaning of the word *Miracle*, as it is employed on the present occasion, is obvious from the first statement of the subject of this Discourse, which is to be confined to *the wonderful works done by our Lord*. That evidence, which may justly be called *Miraculous*, includes indeed all such extraordinary manifestations of the presence and power of God as have taken place on special occasions and for special purposes. Thus, the event of the appearance of the pillar of the cloud by day and the pillar of fire by night, recorded in Exod. xiii. 21, 22. is a *miracle*; and as such, it enters into the evidence in favour of the Revelation made by Moses. In like manner, the voice from Heaven at our SAVIOUR'S baptism—the darkness attending His crucifixion—the rending of the veil of the Temple—these are events of the Gospel History, strictly and properly *miraculous*; as such, they contribute towards the proof of Christianity. The endowment of Prophetic foresight is itself *miraculous*; and as such may vindicate for those, who possess it, and for those, in whom its oracles are fulfilled, the character of *messengers* of God. “Prophecy has been styled by some *miraculum dicti*...as “supernatural works have been called *miraculum facti*.” *Dr. Wheeler, Theol. Lect.* I. 77. And although the ordinary distinction between *miracles* and *Prophecy*, as the two leading branches of Evidence, may be conveniently admitted, yet is it well to remember that *miracles*, specifically so called, and *Prophecy* both come under one and the same general head of *Miraculous attestations in favour of Revealed Religion*. As the youthful student is liable to serious inconvenience from the statements on the subject of Miracles to be met with in the Works even of approved

Authors, one of his first duties is to furnish himself with such leading principles as may safely guide him through the details of a momentous discussion and may enable him to profit by the numerous Treatises of various Authors that will unavoidably attract his notice and demand his attention. For this purpose, he may be referred to the Analogy of Bishop Butler, that invaluable storehouse of first principles in almost every department of Theological Inquiry ; and more particularly, to the Second and Seventh chapters of the Second Part of that immortal Work. With the same view may be recommended “ A Treatise on the Evidence of the Scripture Miracles, by John Penrose, M. A. formerly of C.C.C. Oxford.” The able Author of this Work, in handling the whole subject of Miracles, has shewn himself to be no unworthy disciple of the great Prelate abovementioned.

NOTE Q, p. 33.

That condition of *the credibility of the doctrines to be proved*, which Mr. Penrose deems necessary towards the validity of *miraculous* evidence in their favour, is here omitted. Do not the Divine attributes, of which even Reason may impart some knowledge, afford an ample security against error in this important instance? It may be granted that there are evil spirits, possessed of super-human powers, ἀεὶ μὲν βουλόμενοι κακὰ ποιεῖν—but of the same beings, it is to be remembered, for our comfort, that they are οὐκ ἀεὶ δυνάμενοι διὰ τὸ κωλύεσθαι. (Origen.) And we may with confidence expect that the control, which we allow to be at all times possible, will be effectually exercised for the benevolent and valuable end of protecting us against any serious danger (such danger, that is, as honesty and attention cannot obviate) of being misled and deluded in the momentous concern of Revelation. On these principles, therefore, it may be concluded that miraculous evidence, left unrefuted by any counter-evidence, is abundantly sufficient for the confirmation of doctrines, purporting to come from God, independently of any reference to the nature and character of those doctrines themselves. May it not be still farther urged that such reference fails to remove the difficulty for the sake of which it is prescribed? Is it not possible to con-

ceive that an evil Being of superior skill and power might build on the ground of truths already known and acknowledged an artfully contrived system, plausibly appearing perfective of all previous discoveries? And, in a case like this, where would be our security against fatal error, except in a rational hope of counter-evidence—of a plain and decisive interference of Power really Divine, which should set at nought the pretensions of all inferior beings? See however Penrose's Treatise, Ch. II. Sect. 6, where the Author unfolds and vindicates his own view.

NOTE R, p. 34.

Τοῦ δὲ Σωτήρος ἡμῶν τὰ ἔργα ἀεὶ παρῆν· ἀληθῆ γὰρ ἦν· οἱ θεραπευθέντες· οἱ ἀναστάντες ἐκ νεκρῶν· οἱ οὐκ ὤφθησαν μόνον θεραπευόμενοι καὶ ἀνιστάμενοι ἀλλὰ καὶ ἀεὶ παρόντες· οὐδὲ ἐπιδημοῦντος μόνον τοῦ Σωτήρος ἀλλὰ καὶ ἀπαλλαγέντος, ἦσαν ἐπὶ χρόνον ἱκανόν· ὥς τε καὶ εἰς τοὺς ἡμετέρους χρόνους τινὲς αὐτῶν ἀφίκοντο. *Hæc attulit Eusebius, Lib. IV. Hist. cap. 3. Reliquiæ Sacræ, vol. I. 73.* See also the introductory remarks to the same fragment, as given by Grabe, in his *Spicilegium*, p. 125 of Part II. He maintains the affirmative on the question, which Dr. Routh, however, does not positively determine, respecting the identity of the Author of the Apology and the Bishop of Athens. Every reader must enter into the feeling, which Grabe expresses in the following words :

Utinam de hac Quadrati Apologia modo scribere possemus quod Eusebius, Lib. IV. cap. 3. εἰσέτι δὲ φέρεται παρὰ πλείστοις τῶν ἀδελφῶν, ἀτὰρ καὶ παρ' ἡμῖν, τὸ σύγγραμμα ἐξ οὗ κατιδεῖν ἐστι λαμπρὰ τεκμήρια τῆς τε τοῦ ἀνδρὸς διανοίας καὶ τῆς ἀποστολικῆς ὀρθοτομίας. Sed periit etiam egregium istud σύγγραμμα, nihil que ejus superest, præter unicum, brevissimum quidem at nobile fragmentum, quod nobis conservavit Eusebius loco modo citato !

NOTE S, p. 35.

Dr. Paley treats expressly on this subject in Chap. 5, of Part III. of his *View of the Evidences of Christianity*. In that Chapter, he has noticed the passage of Quadratus, lately quoted, and some other valuable testimonies from the

Fathers; but since he does not appear to have received so strong an impression as the state of the case warrants of their reliance on the miraculous facts of the Gospel History for proofs of the Christian Religion, both some of his quotations in the original languages and some few additional passages, are here submitted to the reader.

Justin Martyr, in his First Apology, undoubtedly alleges the miracles of the Christian history, where he insists on them as *real facts*, in contradistinction, as it would seem, to the pretences of the art of Magic :

“Ὅπως δὲ μή τις ἀντιτιθεῖς ἡμῖν, τί κωλύει καὶ τὸν παρ’ ἡμῖν λεγόμενον Χριστὸν, ἀνθρωπον ἐξ ἀνθρώπων ὄντα, μαγικῇ τέχνῃ ὡς λέγομεν δυνάμεις πεποιηκέναι καὶ δόξαι διὰ τοῦτο υἱὸν Θεοῦ εἶναι, τὴν ἀπόδειξιν ἤδη ποιησόμεθα, οὐ τοῖς λέγουσι πιστεύοντες ἀλλὰ τοῖς προφητεύουσιν πρὶν ἢ γενέσθαι, κατ’ ἀνάγκην πειθόμενοι, διὰ τὸ καὶ ὄψει ὡς προεφητεύθη ὅρῳ γενόμενα καὶ γινόμενα· ἥπερ μεγίστη καὶ ἀληθεστάτη ἀπόδειξις καὶ ὑμῖν, ὡς νομίζομεν, φανήσεται. Apol. I. 30.

It is on the combined force of *Miracles* and *Prophecy*; on the *agreement* of *seen and known facts* with *notices of them long before given* that the Apologist relies; but his appeal is evidently made to such facts as in his opinion no results of Magic could rival or imitate.

The passage, partly quoted by Dr. Paley from the Dialogue with Trypho, is as follows :

Πηγὴ ὕδατος ζῶντος παρὰ Θεοῦ ἐν τῇ ἐρήμῳ, γνώσεως Θεοῦ (in allusion to the language of Is. xxxv. which immediately precedes this passage) τῇ τῶν ἐθνῶν γῇ ἀνέβλυσεν οὗτος ὁ Χριστός· ὃς καὶ ἐν τῷ γένει ὑμῶν πέφανται καὶ τοὺς ἐκ γενετῆς καὶ κατὰ τὴν σάρκα πῆρους καὶ κωφούς καὶ χωλοὺς ἰάσατο, τὸν μὲν ἄλλεσθαι, τὸν δὲ καὶ ἀκούειν, τὸν δὲ καὶ ὁρᾶν τῷ λόγῳ αὐτοῦ ποιήσας· καὶ νεκροὺς δὲ ἀναστήσας καὶ ζῆν ποιήσας, καὶ διὰ τῶν ἔργων ἐδυσώπει τοὺς τότε ὄντας ἀνθρώπους, ἐπιγινῶναι αὐτόν· οἱ δὲ καὶ ταῦτα ὁρῶντες γινόμενα, φαιτασίου μαγικῇ γίρεσθαι ἔλεγον· καὶ γὰρ μάγον εἶναι αὐτὸν ἐτόλμων λέγειν καὶ λαοπλάνον. Dial. cum Tryph. 69.

It will surely be perceived and felt that these words convey a far more decisive appeal to the *works* of our LORD, and a much more forcible contrast of them with the *illu-*

sions of Magic than the translation, adopted by Dr. Paley, would imply.

One other instance of Justin's appeal to our SAVIOUR'S miracles may be added: it is from an earlier Section (35) of the Dialogue; and is highly interesting both from the summary of the Christian evidences and from the display of Christian feeling, which it contains:

Ἄ πάσχομεν πάντα ἀναιρούμενοι ὑπὸ τῶν οἰκείων, προεῖπεν ἡμῖν (ὁ Ἰησοῦς) μέλλειν γενέσθαι, ὥς κατὰ μηδένα τρόπον ἐπιλήψιμον αὐτοῦ λόγον ἢ πράξιν φαίνεσθαι. διὸ καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ τῶν ἄλλων ἀπάντων ἀνθρώπων τῶν ἐχθραινόντων ἡμῖν εὐχόμεθα ἵνα μεταγινόντες σὺν ἡμῖν μὴ βλασφημήτε τὸν διὰ τε τῶν ἔργων καὶ τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ καὶ νῦν γινομένων δυνάμεων καὶ ἀπὸ τῶν τῆς διδαχῆς λόγων καὶ ἀπὸ τῶν προφητευσῶν εἰς αὐτὸν προφητειῶν, ἁμῶμον καὶ ἀνέγκλητον κατὰ πάντα Χριστὸν Ἰησοῦν· ἀλλὰ πιστεύσαντες εἰς αὐτὸν, ἐν τῇ πάλιν γενησομένῃ ἐνδόξῳ αὐτοῦ παρουσίᾳ σωθῆτε καὶ μὴ καταδικασθῆτε εἰς τὸ πῦρ ὑπ' αὐτοῦ.

The notice taken by Irenæus of the evasion of the heretics, which was similar to that of the adversaries of Christianity, is mentioned by Dr. Paley, and comes after the following passage, preserved only in the Latin Translation:

Ad opera producti, quæ ille (JESUS scil.) ad utilitatem hominum et firmitatem fecit, nihil tale, nec simile nec secundum aliquid in comparationem quod venire possit, perficere inveniuntur. Sed et si aliquid faciunt, per Magicam (quemadmodum diximus) operati, fraudulentè seducere nuntantur insensatos: fructum quidem et utilitatem nullam præstantes, in quos virtutes perficere se dicunt; adducentes autem pueros investes, et oculos deludentes et phantasmata ostendentes statim cessantia et ne quidem stillicidio temporis perseverantia, non JESU Domino nostro sed Simoni Mago similes ostenduntur. Et ex hoc autem quod Dominus surrexit a mortuis in tertia die (firmum est) et discipulis se manifestavit et videntibus eis receptus est in cælum; quod ipsi morientes et non resurgentes, neque manifestati quibusdam, arguuntur in nullo similes habentes JESU animas.

Then occur the words:

Εἰ δὲ καὶ τὸν Κύριον φαντασιαδῶς τὰ τοιαῦτα πεποιηκέναι

φήσουσιν, ἐπὶ τὰ προφητικὰ ἀνάγοντες αὐτοὺς, ἐξ αὐτῶν ἐπι-
δείξομεν πάντα οὕτως περὶ αὐτοῦ καὶ προειρησθαι καὶ γεγονέναι
βεβαίως καὶ αὐτὸν μόνον εἶναι τὸν υἱὸν τοῦ Θεοῦ. Iren. contra
Hær. 57 cap. Lib. II.

From these words it is plain that the *firm establishment* of the matters of fact was, in Irenæus's judgment, both in itself possible and in its bearing on his argument important.

To the original of two passages of Origen, to which Dr. Paley has referred, and of the former of which Dr. Lardner has justly said that it is a "glorious answer" to the objection of Celsus, the student will do well to have recourse; he will find them in Orig. c. Cels. II. 48. and I. 67, 68. In several Editions of Paley the only reference to the Greek is one, which belongs to the former place, but is incorrectly assigned to the latter. The following may be added from the same work :

Μόνοι ἡμεῖς τὸ καθαρῶς καὶ ἀμιγῆς πρὸς τὸ ψεῦδος ἀληθὲς ἐν τῇ Ἰησοῦ Χριστοῦ διδασκαλίᾳ ἀποφαινόμενοι εἶναι, οὐχ ἑαυτοὺς ἀλλὰ τὸν διδάσκαλον συνίσταμεν, ὑπὸ τοῦ ἐπὶ πᾶσι Θεοῦ διὰ πλείονων μαρτυρηθέντα καὶ τῶν προφητικῶν ἐν Ἰουδαίοις λόγων καὶ αὐτῆς τῆς ἐναργείας· δείκνυται γὰρ οὐκ ἄθεεῖ τὰ τηλικαῦτα δεδυνημένος. Ibid. V. 51.

Ἀποδείξομεν ὅτι ἀπὸ Θεοῦ δέδοται αὐτῷ (τῷ Ἰησοῦ) τὸ τιμᾶσθαι· ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. αἱ γὰρ πρὸ τῆς γενέσεως αὐτοῦ προφητεῖαι συστάσεις ἦσαν τῆς τιμῆς αὐτοῦ. ἀλλὰ καὶ τὰ ὑπ' αὐτοῦ γενόμενα παράδοξα, οὐ μαγγανεία, ὡς οἶεται Κέλσος, ἀλλὰ θειότητι προειρημένη ὑπὸ τῶν προφητῶν, τὴν ἀπὸ Θεοῦ εἶχε μαρτυρίαν. Ibid. VIII. 9.

Τὰ παρ' ἡμῖν ἀναγεγραμμένα τεράστια εἴτ' Ἰουδαϊκὰ, εἴτε καὶ περὶ τοῦ Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ, μύθους εἶναι νενόμεκε (ὁ Κέλσος). Τί γὰρ οὐχὶ τὰ μὲν ἡμέτερά ἐστιν ἀληθῆ, ἃ δὲ Κέλσος λέγει, ἀναπλάσματα μυθικά; οἷς οὐδ' Ἑλλήνων φιλόσοφοι αἰρέσεις πεπιστεύκασιν, ὥσπερ ἡ Δημοκρίτου καὶ ἡ Ἐπικούρου καὶ ἡ Ἀριστοτέλους· τάχα ἂν πεπιστευκῶναι διὰ τὴν ἐν-ἀργειαν τοῖς ἡμετέροις, εἰ παρατετύχεισιν Μωϋσῇ ἢ τινι τῶν τὰ παράδοξα ποιησάντων προφητῶν ἢ καὶ αὐτῷ τῷ Ἰησοῦ. Ibid. VIII. 45.

The same Father, in another Work (Com. in Matth. Tom. XII. 2.) having assigned some probable ways of

accounting for the unbelief of the Pharisees and Sadducees, in our SAVIOUR'S day, urges :

Οὐ μὲν ὥστε καὶ συγγνωστοὺς εἶναι, μὴ ἐνορῶντας τοῖς τῶν προφητῶν λόγοις πληρουμένοις ἐν ταῖς πράξεσι τοῦ Ἰησοῦ, ἃς οὐδ' αὖτως ποιητὰ δύναμις μμήσασθαι οἶά τε ἦν. ψυχὴν δὲ ἐξεληθεῖσαν ἐπιστρέψαι, ὥστε ἤδη ὄζοιτα καὶ τετάρτην ἡμέραν ἄγοιτα ἀπὸ τῶν μνημείων ἐξελθεῖν, οὐδενὸς ἦν ἢ τοῦ ἀκούσαντος ἀπὸ τοῦ πατέρος· ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν. ἀλλὰ καὶ ἀνέμοις κελεῦσαι καὶ ὁρμὴν θαλάσσης λόγῳ παῦσαι, οὐδενὸς ἄλλου ἦν ἢ ἐκείνου, δι' οὗ τὰ πάντα καὶ αὐτὴ ἡ θάλασσα καὶ οἱ ἀνέμοι γεγόνασιν. ἔτι δὲ καὶ ἡ διδασκαλία ἐπὶ τὴν ἀγαπὴν τοῦ κτίσαντος προσκαλουμένη, συναδόντως νόμῳ καὶ προφήταις καὶ τὰς ὁρμὰς καταστέλλουσα καὶ τὰ ἥθη κατ' εὐσέβειαν μορφοῦσα, τί ἄλλο ἐδήλου τοῖς ὁρᾶν δυναμένοις ἢ ὅτι ἀληθῶς θεοῦ υἱὸς ἦν ὁ τὰ τοσαῦτα ἐργαζόμενος ;

Arnobius treats the subject of the miraculous evidence in favour of JESUS CHRIST and His religion so copiously and so eloquently that it is difficult to keep the extracts from his First Book *adversus Gentes* within moderate bounds.

In reply to the question : *Deusne ille est CHRISTUS?* Arnobius answers :

Nulla major est comprobatio quam gestarum ab eo fides rerum, quam virtutum novitas, quam omnia vieta decreta dissolutaque fatalia, quæ populi gentesque suo geri sub lumine, nullo dissentiente, videre : quæ nec ipsi audent falsitatis arguere, quorum antiquas seu patrias leges vanitatis esse plenissimas atque inanissimæ superstitionis ostendit. Occursurus forsitan rursus est cum aliis multis calumniosis illis et puerilibus vocibus : Magus fuit, clandestinis artibus omnia illa perfecit, Ægyptiorum ex adytis angelorum potentium nomina et remotas furatus est disciplinas. Quid dicitis, O parvuli, incomperta vobis et nescia temerariæ vocis loquacitate garrientes? Ergone illa, quæ gesta sunt, dæmonum fuere præstigiæ, et magicarum artium ludi? Potestis aliquem nobis designare, monstrare ex omnibus illis Magis, qui unquam fuere per sæcula, consimile aliquid CHRISTO millesima ex parte qui fecerit?

The subject is then pursued in a glowing passage, which enumerates most of our LORD'S recorded miracles, repeating

over and over again the inquiry : Unus fuit e nobis, qui talia et tanta fecit ?

Nihil, ut remini, magicum, nihil humanum, præstigiosum aut subdolum, nihil fraudis delituit in CHRISTO, derideatis licet ex more atque in lasciviam dissolvamini cachinnorum. Sed non creditis hæc gesta. Sed qui ea conspicati sunt fieri, et sub oculis suis viderunt agi, testes optimi certissimique auctores et crediderunt hæc ipsi et credenda posteris nobis haud exilibus cum approbationibus tradiderunt. Quinam isti sint fortasse queritis ? Gentes, populi, nationes et incredulum illud genus humanum. Quod nisi aperta res esset et luce ipsa, quemadmodum dicitur, clarior, nunquam rebus hujusmodi credulitatis suæ commodarent assensum. An numquid dicemus illius temporis homines usque adeo fuisse vanos, mendaces, stolidos, brutos ut quæ nunquam viderant, vidisse se fingerent ? et quæ facta omnino non erant, falsis proderent testimoniis aut puerili assertionem firmarent ? cumque possent vobiscum et unanimiter vivere et inoffensas ducere conjunctiones, gratuita susceperent odia et execrabili haberentur in nomine ? . . . Imo quia hæc omnia et ab ipso cernebant geri et ab ejus præconibus, qui per orbem totum missi beneficia Patris et munera sanandis (*munera grandia*, for.) animis, hominibusque portabant, veritatis ipsius vi victæ (*gentes*, scil.) et dederunt se DEO : nec in magnis posuere dispendiis membra vobis projicere et viscera sua lanianda præbere. *Arnob. adv. Gentes* I. p. 24 to 33. of the Leyden Ed. of 1651.

What could the severest reasoner urge more satisfactorily ? What could the warmest advocate utter more eloquently ? If any reader should be tempted, by this beautiful passage, to have recourse to the first of the seven Books adversus Gentes, (contained in that Selection from the Writings of the Fathers, which is entitled *Opuscula quædam Selecta Scriptorum Ecclesiasticorum*, and which we owe to the judgment and piety of the venerable Editor of the Reliquiæ Sacræ,) he will be gratified by many other proofs which that Book above the rest contains of the success, with which Arnobius devoted the skill acquired in the Schools of Rhetoric to the cause of CHRIST and His Gospel. The real fault with which, as a reasoner on the Miraculous evidence, he is in

this particular Book chargeable, is, that from the Miracles of our LORD he derives a direct and immediate proof of His Divine nature.

Every word of the preceding extracts admits of being used and applied by one, who keeps clear of this error, which, common to Arnobius and others of the same age, must at all events be allowed to be in the opposite extreme to that omission of the argument from Miracles now under consideration. S. Petrus Alexandrinus (Rel. Sacr. vol. III. p. 346.) holds the following language :

Καὶ τῷ Ἰούδα φησί· φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παρα-
 ὀιδῶς ; ταῦτα, τὰ τε τούτοις ὅμοια, τὰ τε σημεῖα πάντα ἃ ἐποί-
 ησε καὶ αἱ δυνάμεις δεικνύσιν αὐτὸν Θεὸν εἶναι ἐνανθρωπήσαν-
 τα· τὰ συναμφότερα τοῖνυν δείκνυνται ὅτι Θεὸς ἦν φύσει, καὶ
 γέγονεν ἄνθρωπος φύσει.

Dr. Routh pronounces this to be a place, in quo veram CHRISTI humanitatem simul atque DEITATEM ejus, illam quidem ex Servatoris verbis, hanc vero, ut *argumentari mos fuit*, ex *miraculis ejus*, vir sanctus probare aggressus est. p. 369. Vol. III. Rel. Sacr.

In the Chapter of the Evidences above referred to, Arnobius is not mentioned ; and of Lactantius only a slight and incidental notice is taken. A fuller testimony of the latter than that, to which allusion is made by Dr. Paley, is to be found in Lib. IV. c. 15. *Divin. Instit.*

Exinde (after his baptism) maximas virtutes cepit operari (JESUS) non *præstigiis magicis, quæ nihil veri ac solidi ostentant*, sed *vi ac potestate celesti* ; quæ jampridem Prophetis nuntiantibus canebantur. Quæ opera tam multa sunt ut unus liber ad complectenda omnia satis non sit. Enumerabo igitur illa breviter et generatim, sine ulla personarum ac locorum designatione.

This purpose he proceeds to execute ; and having distinctly mentioned the miracle of feeding five thousand with five loaves and two fishes, he pauses to ask :

Quæro igitur quid hic potuerit ars Magica moliri, cujus peritia ad nihil aliud quam ad circumscribendos oculos valet ?

Nor is it irrelevant to our present purpose to observe that Minucius Felix, although the nature of his Dialogue does not lead him to dwell at length on the Gospel Miracles,

still so speaks of *Magical illusions* and *pretences* as to shew plainly the contrast in his mind subsisting between the latter and those real miracles, which for him, as for all Christians, ever “*lay at the bottom of the argument* :”

Magi non tantum sciunt dæmonas, sed etiam quicquid *miraculi ludunt* per dæmonas faciunt. Illis adspirantibus et infudentibus præstigias edunt; vel quæ non sunt, videri, vel quæ sunt, non videri. *Min. Fel. Octav. XXVI.*

NOTE T, p. 40.

Bishop Bull’s interpretation of this whole passage of St. John’s Gospel is as follows:

Locum citatum penitus introspicienti liquebit, Christum ibi se non dixisse, aut credi voluisse Dei Filium, propterea imprimis, quod a Deo tanquam ejus Legatus, extraordinaria autoritate instructus ac munitus, ad homines missus fuerit; sed longe alia atque excellentiori ratione, qua scilicet, antequam in mundum mitteretur, apud Deum Patrem extiterit, ut verus, genuinus ac coessentialis ejus Filius, adeoque Deus ipsissimus.

Manifestum est, Servatorem nostrum in superioribus, nempe ver. 25. usque ad ver. 30. inclusive, sic locutum fuisse ad Judæos, ut ii nihil aliud aut intellexerint aut crediderint ab ipso dici, quam se Deum esse. Verba eorum sunt, ver. 33. *Ob bonum opus non lapidamus te, sed ob blasphemiam; quia scil. tu, homo cum sis, teipsum facis Deum.* Nempe sæpius Deum vocaverat *διακριτικῶς* Patrem suum, et se et Patrem paulo ante unum esse dixerat. Jam diligenter observandum est, Christum non respondisse, quod, nisi se vere Deum esse scivisset, respondendum omnino erat, nempe se revera Deum non esse, neque pro Deo unquam semet venditasse; (hac enim responsione, si vera fuisset, placare Judæorum iram facile potuisset, et debebat quoque blasphemiam sibi objectam apertissimis verbis et cum abominatione rejicere;) sed contra non obscure significasse, se ipsissimum quidem Dei Filium, et consequenter Deum esse. Nam se defendit adversus Judæos duplici ratione; primum, argumento ex ipsorum lege sumpto, nempe ex Psal. lxxxii. 6. *Respondit eis Jesus, Nonne scriptum est in lege vestra,*

Ego dixi, dii estis? Qui locus videtur de iudicibus magni synedrii intelligendus, ut recte monuit Grotius. Ex hoc autem loco ita Christus in sui defensionem argumentatur ver. 35, 36. *Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptura, Mene, quem Pater sanctificavit et misit in mundum, vos dicitis blasphemare, quia dixi, Filius Dei sum?* Argumentum a minori ad majus manifeste ducitur in hunc modum: Si illi qui nihil in se divini habuere, nempe iudices magni synedrii, ad quos in loco isto Psalmorum sermo fit, (nam Capello adstipulor, qui sensit, articulum vocis *ὁ λόγος* vim hic ἀραπορικὴν habere, ut referatur ad Psal. lxxxii. quem ver. 34. citaverat Christus,) ideo tantum quod imperii atque authoritatis divine imperfectam quandam in se imaginem referrent, dii appellantur; quanto magis ego, qui naturalis Dei Filius, atque insuper excellentissima ratione a Deo Patre autorizatus sum, Dei Filius, adeoque Deus vocari possum? Cæterum hoc ipsum Christus disertis quidem verbis non dixit, sed non obscure significavit in verbis, *Mene, quem Pater sanctificavit et misit in mundum.* Non enim (N. B.) dicit, *Mene, quem Deus sanctificavit*; sed, *Mene, quem Pater sanctificavit*; indicans, se non ideo imprimis Deum pro Patre suo habuisse, quod a Deo sanctificatus (h. e. segregatus et designatus ad munus sibi impositum) et in mundum missus fuerit; sed contra a Deo jam Patre suo et sanctificatum, et in mundum missum fuisse. Præterea nullus dubito quin Maldonatus in verbis, *et misit in mundum*, emphasin recte statuerit, qua significetur, Christum esse Dei Filium, non cæterorum modo in terra, sed in cœlo natum, indeque in hunc mundum missum. Ita enim Dominus, discipulos suos alloquens, se clarius explicat, Jo. xvi. 28. *Egressus sum a Patre, et veni in mundum; et rursus relinquo mundum, et vado ad Patrem.* Quibus verbis significasse Christum, se in potiore sua natura in cœlis apud Deum, idque ut Patrem suum, extitisse, antequam in hunc mundum primum veniret, hoc est, homo natus fuisset, nemo est, nisi cui lena Sociniana in oculis sit, qui non facile perspiciat. Confer Joan. iii. 13. Pergit vero in sui defensione Dominus, ac divinitatem, quam cum Patre communem habet, altero argumento ad-

struit, a miraculis suis deducto, ver. 37, 38. *Si non facio opera Patris mei, nolite credere mihi; sin vero illa facio, etiamsi mihi non credatis, operibus tamen credite; ut cognoscatis et credatis Patrem in me esse, et me in eo; q. d. Quod me Dei Patris Filium διακριτικῶς appellaverim, adeoque me et Patrem unum esse dixerim, ea propter blasphemiae me postulatis. Quod quidem fortasse non immerito facere videremini, si divinitatem meam verbis solummodo, non etiam factis adstruerem. Cum vero etiam eadem omnipotentiae opera cum Patre meo efficiam, cur me ejusdem cum ipso naturae esse non creditis? A vobis non postulo, ut meo de memet testimonio credatis, sed ut saltem ex operibus meis persuasum habeatis, Patrem in me esse, et me in eo, hoc est, me et Patrem unum esse, quod ante dixi.*

Ex his perspicuum est, Dominum nostrum Judaeis blasphemiae crimen ipsi impingentibus, quod se Dei Filium διακριτικῶς appellaverit, seque adeo Deum esse non obscure significasset, ita respondisse, ut hoc ipsum, nempe se ejusmodi Filium Dei esse, adeo non negaverit, ut fortissimis argumentis adstruxerit. Quod etiam ipsi Judaei (qui hebetes licet et stupidi satis, Socinistas, qui mortalium perspicacissimi videri volunt, crassissimae profecto ἀβελείας condemnent) probe intellexerunt. Hinc enim tantum abfuit, ut Christum ob hanc ipsius responsionem a crimine blasphemiae absolverint, ut contra ipsum propterea, tanquam blasphemum, rursus de medio tollere aggressi sint. Sequitur enim ver. 39. *Querebant ergo cum iterum apprehendere, sed exivit de manibus ipsorum.* Cum evangelista dicit οὖν, ergo, indicat, Judaeos illis ipsis verbis, quae in sui defensionem dixerat Servator noster, iterum irritatos, ipsum apprehendere voluisse, ut abductum extra templum (ubi hunc sermonem habuerat ver. 23.) lapidibus obruerent. Nam frustra omnino est Grotius, qui verba interpretatur, quasi Judaei, quod Dominus blasphemiae crimen ita solvisset, ut ne species quidem restaret, consilium de lapidatione tanquam in blasphemum mutarint, dederintque operam, ut eum captum traderent synedrio, aliud aliquid crimen reperturo. Neque enim Judaei ideo Christum apprehendere voluerunt, ut synedrio sisterent, sed ut in locum abducerent,

ubi ipsum sine sacrilegio occiderent. Templum enim, intra cuius limites stetit ac locutus est Dominus, erat omni ex parte sacrum, neque ulla caede aut sanguine pollendum. Confer Act. xxi. 30. Præterea vox *πάλιν*, *iterum*, satis ostendit, Judæos voluisse rursus illud in Christum facere, quod et antea facturi erant, hoc est, lapidare ipsum voluisse ver. 31. Quo etiam in loco vox *πάλιν* occurrit, atque aliud porro tempus manifeste designat, quo Judæi ex simili occasione voluerunt Christum lapidibus obruere, de quo legere est Joan. viii. 59. Nam ibi etiam ex Christi sermone, se ante Abrahamum fuisse dicentis ver. 58. Judæi recte judicarunt, Christum naturam quandam, in qua ante Abrahamum extiterit, hoc est divinam, sibi tribuisse, adeoque Deum se dixisse. *Jud. Eccles. Cath.* V. 6. Works, Vol. VI. p. 109—113.

NOTE U, p. 46.

The Greek words are : Τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ ἐκεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει.

The following passage, if it may not be considered as having any weight of authority, will yet serve the purpose of illustrating the interpretation here given :

Ἐγὼ δ' εἶπομ' αὖν ὅτι κατὰ τὴν Ἰησοῦ ἐπαγγελίαν οἱ μαθηταὶ καὶ μείζονα πεποιήκασιν ὧν Ἰησοῦς αἰσθητῶν πεποίηκεν. αἰεὶ γὰρ ἀνοίγονται ὀφθαλμοὶ τυφλῶν τὴν ψυχὴν καὶ ὧτα τῶν ἐκ-κεκωφημένων πρὸς λόγους ἀρετῆς ἀκούει προθύμως περὶ Θεοῦ καὶ τῆς παρ' αὐτοῦ μακαρίας ζωῆς· πολλοὶ δὲ καὶ χωλοὶ τὰς βάσεις τοῦ (ὡς ἡ γραφὴ ὠνόμασει) ἔσω ἀνθρώπου, νῦν τοῦ λόγου ἰασαμένου αὐτοὺς, οὐχ ἀπλῶς ἄλλοιται ἀλλ' ὡς ἑλαφός πολέμοιοι τῶν ὄψεων ζῶσι καὶ κρείττονι πάντος ἰοῦ τῶν ἐχιδνῶν καὶ οὗτοί γε οἱ θεραπευθέντες χωλοὶ λαμβάνουσιν ἀπὸ Ἰησοῦ ἐξουσίαν πατεῖν τοῖς ποσὶν, οἷς πρότερον ἦσαν χωλοὶ, ἐπάνω τῶν τῆς κακίας ὄψεων καὶ σκορπίων καὶ ἀπαξάπλως ἐπὶ πᾶσαι τὴν δύναμιν τοῦ ἐχθροῦ καὶ πατοῦντες οὐκ ἀδικοῦνται· κρείττους γὰρ καὶ αὐτοὶ γεγόνασι τοῦ πάσης κακίας καὶ τῶν δαιμόνων ἰοῦ. *Orig. c. Cels. II. 48.*

The same view is taken by Origen in his 6th Homily on Isaiah, which is extant in the Latin Version only ; but it is there boldly applied as an unanswerable argument in support of that peculiar system of interpretation, which would

sometimes altogether set aside the literal sense of Holy Scripture: a system, which may be safely characterised and condemned in the strong language of one, whose profound reverence for antiquity and whose extensive acquaintance with its Remains impart to his sentence the weight of authority:

Insania illa Origenis et aliorum, quæ fidem historiarum Sacrarum subvertere ausa est ut mysticum adstrueret sensum libris Sacris. Rel. Sacr. Vol. III. p. 119.

That portion of Origen's Commentaries on St. John, in which this passage was included, is not extant.

NOTE V, p. 51.

See also St. Luke vi. 17-19. The expressions employed in the Gospel History itself both account for and justify such language as Origen has not scrupled to use in the following instances:

Ἄλλὰ καὶ πηρώσεις ἰάθησαν μυρίαὶ ὑπὸ τοῦ Ἰησοῦ. *Contra Cels. VIII. 46.*

Διὰ τοῦ καταλύσαντος μυρίους δαίμονας Ἰησοῦ, ἥνίκα περιήει ἰώμενος καὶ ἐπιστρέφων τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου. *Ibid. 64.*

NOTE W, p. 56.

Ὁ Θεὸς, τελείως ἀγαθὸς ὢν, αἰδίως ἀγαθοποιός ἐστιν. *Athenagoras, Leg. pro Christ. XXVI.*

Ab eo (JESU CHRISTO) gesta sunt et factitata (miracula) non ut se vana ostentatione jactaret, sed ut homines duri, atque increduli scirent non esse, quod spondebatur, falsum: et ex operum benignitate quid esset DEUS verus, jam ad-discerent suspicari.

CHRISTUS æqualiter bonis malisque subvenit; nec repulsus ab hoc quisquam est, qui rebus auxilium duris contra impetum postulabat injuriasque fortunæ. Hoc est enim proprium DEI veri potentiaëque regalis, benignitatem suam negare nulli nec reputare quis mereatur aut minime: cum naturalis infirmitas peccatorem hominem faciat, non voluntatis seu judicationis electio. *Arnob. adv. Gent. I.*

NOTE X, p. 62.

Sicut Pater operatur, ita operatur et Filius ; et imitator est Filius omnium operum Paternorum, ut perinde habeat unusquisque quasi jam viderit Patrem dum eum videt qui invisibilem Patrem in omnibus operibus semper imitatur. *Nov. de Trin.* XXVIII.

NOTE Y, p. 65.

See especially 2 Kings iv. where are related some of Elisha's miracles, which call for a careful consideration with a view to the point here noticed. The result of such consideration will undoubtedly be a persuasion of the justice of the contrast drawn in the following few but striking words :

"Ἀπαξ ἐλάλησε καὶ ὃν ἐπλασεν, ἡγείρεν· οὔτε γὰρ ὡς Ἡλίας ἐκλαυσεν· οὔτε ὡς Ἐλισαῖος ἀπόρησε· μονοφθόγγῳ φωτὶ δάμπνισε τὸν παρ' αὐτῷ καθεύδοντα. S. Amphilochii in Quatrid. Lazarum Orat.

Amphilochius, Bishop of Iconium, in Lycaonia, in the end of the fourth century, was the friend of St. Basil and St. Gregory Nazianzene. Of the works ascribed to him however some are confessed to be *spurious*, all are *dubia fidei*.

NOTE Z, p. 68.

St. Augustine in his Com. on St. John, ch. vii. remarks :

Magna signa facta sunt etiam cum Dominus resurrexit et ascendit in cœlum. Tunc per discipulos facta sunt magna ; sed *ille per illos, qui et per seipsum*. Ipse quippe illis dixerat : Sine me nihil potestis facere. Quando claudus ille, qui sedebat ad portam, ad vocem Petri surrexit et suis pedibus ambulavit ita ut homines mirarentur, sic eos allocutus est Petrus, quia non in sua potestate ista fecit sed in virtute illius, quem ipsi occiderunt.

NOTE AA, p. 68.

This important consideration did not escape the notice of the ancient Apologist :

Quid? quod istas virtutes, quæ sunt a nobis summam, non ut rei poscebat magnitudo, depromptæ, non tantum ipse (CHRISTUS) perfecit vi sua, verum, quod erat sublimius, multos alios experiri et facere sui nominis cum affectione permisit. Nam cum videret futuros vos gestarum ab se rerum Divinique operis abrogatores, ne qua subesset suspicio magicis se artibus munera illa beneficiaque largitum, ex immensa illa populi multitudine, quæ suam gratiam sectabatur admirans, piscatores, opifices, rusticanos atque id genus delegit imperitorum, qui per varias gentes missi, cuncta illa miracula sine ullis fucis atque adminiculis perpetrarent.....Si facias ipse quod possis et quod tuis sit viribus potentatuique conveniens, admiratio non habet quod exclamet: id enim quod potueris feceris et quod præstare debuerit vis tua, ut operis esset una et ipsius, qui operaretur, qualitas. Transcribere posse in hominem jus tuum; et quod facere solus possis, fragilissimæ rei donare et participare faciendum, supra omnia sitæ est potestatis continentisque sub sese est rerum omnium causas et rationum facultatumque naturas. *Arnob. adv. Gent. I.*

NOTE BB, p. 69.

See Note D, p. 342 of Mr. Penrose's Work on Miracles, where some probable reasons for our Lord's adoption of a process of cure in any instances are given from Dr. Graves and Lightfoot.—As to the number of the instances, is it not correct to say that there are more than *three*? In some of the whole number, as, for example, those recorded in St. Matt. viii. 2—6, (to which the parallel places are St. Mark i. 40, and St. Luke v. 12,) ix. 28, and xx. 29, the process was confined to the *touching of the person of the leper and the eyes of the blind*; in the three, noticed by Mr. Penrose, *spittle* also was applied; in one of the three cases, to the *deaf and dumb*, in the other two, to the *blind*.

NOTE CC, p. 71.

Orat ergo Dominus non ut pro se obsecret sed ut pro me impetret. Nam etsi omnia posuerit Pater in potestate Filii,

Filius tamen ut formam hominis impleret, obsecrandum Patrem putat esse pro nobis, quia advocatus est noster. *S. Ambros. Com. Lib. V. in Luc. VI. 12.*

NOTE DD, p. 71.

Αὐτός ἐστιν ὃ ὑπετάγη τὰ πάντα ὑπὸ τοῦ Πατρὸς· οὐκ ὦν ἐλάττων τοῦ Πατρὸς, ὑπὲρ ἡμῶν προσηύξατο. *Dionys. Alex. in Resp. ad Quæst. as quoted by Bp. Bull, Defen. Fid. Nic. IV. ii. 7.*

Εἴπερ τοῖς ἀξίοις τῶν ἐν σαρκὶ ζώντων καὶ μὴ κατὰ σάρκα στρατευομένων εὐχομένοις, τοιαύτη τις λέγεται ὑπὸ Θεοῦ περὶ τῆς εὐχῆς αὐτῶν ἐπαγγελία· καὶ ἔτι λαλοῦντος σοῦ, ἐρῶ· ἴδου πάρειμι, τί χρὴ νομίζειν ἐπὶ τοῦ σωτήρος καὶ κυρίου; ἢ πρὶν λαλήσαι σε, ἐρῶ· ἴδου, πάρειμι; ἅμα γὰρ ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε· τί δὲ εἶπεν; εἰ οἶόν τέ ἐστιν ὡς ἐν τοιούτοις στοχάζεσθαι, ἀκολουθῶς τῷ· πρὶν λαλήσαι σε, ἐρῶ, ἴδου πάρειμι, ἵνα πλείον ἢ τὸ πρὸς τὸν Σωτῆρα λεγόμενον παρὰ τὸ ἐν τῇ πρὸς τοὺς δικαίους ἐπαγγελίᾳ γεγραμμένον· ἔτι λαλοῦντος σοῦ, ἐρῶ, ἴδου πάρειμι. Τί οὖν εἶπε; προέθετο μὲν εἰπεῖν εὐχὴν· προλαβόντος δὲ τὴν εὐχὴν αὐτοῦ τοῦ εἰπόντος ἂν αὐτῷ, πρὶν λαλήσαι σε, ἐρῶ, ἴδου, πάρειμι, ἀντὶ τῆς κατὰ πρόθεσιν ἂν λεχθείσης εὐχῆς, λέγει τὴν ἐπὶ τῷ προλάβοντι τὴν εὐχὴν εὐχαριστίαν· καὶ ὡς ἐπακουσθεὶς ἐφ' οἷς ἐνείκησε μόνον, οὐ προήνεγκε δὲ ἐν τῷ εὐχεσθαι, φησί· Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. *Orig. Com. in Joan. XXVIII. 5.*

The command, which followed, is thus noticed by an ancient Preacher :

Λάζαρε, δεῦρο ἕξω· δεσποτικὴ ἢ φωνὴ βασιλικὸν τὸ κέλευσμα· ἐξουσίας τὸ πρόσταγμα. δεῦρο ἕξω· ἀποθέμενος τὴν φθορὰν, ἀνάλαβε τὴν δι' ἀφθαρσίας δοράν..... Ἦρτο ὁ λίθος, τὸ πρόσκομμα· βάδιζε πρὸς με τὸν καλοῦντά σε· δεῦρο ἕξω· ὡς μὲν φίλος σοι προσφωνῶ· ὡς δὲ δεσπότης ἐπιτάσσω..... Ὁ εἰπὼν, γεννηθῆτω φῶς, γεννηθῆτω στερέωμα, ἐγὼ σοι παρακελεύομαι. *E. S. Andrew Cretensis Oratione in Lazarum Quatrid. p. 71 of his Remains edited by Combefis, Paris, 1644. St. Andrew, Archbishop of Crete, is by Cave, in his Historia Literaria, assigned to the early part of the seventh century.*

Liberare a dæmone et homines, sed in verbo Dei, pos-

sunt: resurrectionem mortuis *imperare* Divinæ solius est potestatis. *S. Ambros. Homil. in Luc. iv. 33.*

Tertullian justly regards and ably urges the recorded instances of prayer to the Father, offered by JESUS CHRIST, as decisive proofs of the *distinct personality* of the SON; yet not so as to admit of the notion of inferiority or inequality of nature, as belonging to the latter. Vid. his *Tract adv. Prax. c. xxiii.*

NOTE EE, p. 81.

On this miracle Irenæus observes, so far at least as the Latin Version represents his meaning:

Peccata remittens, hominem quidem curavit, semetipsum autem manifeste ostendit quis esset. Si enim nemo potest remittere peccata nisi solus DEUS, remittebat autem hæc Dominus et curabat homines; manifestum quoniam ipse erat Verbum DEI, Filius hominis factus; a Patre potestatem remissionis peccatorum accipiens;—quoniam homo, et quoniam DEUS: ut, quomodo homo compassus est nobis, tanquam DEUS misereatur nostri, et remittat nobis debita nostra, quæ Factori nostro debemus DEO. *Contra Hær. V. 17.*

And among the proofs of the proper Divinity of our LORD urged in the Tract on the Trinity, ascribed to Novatian and usually printed with the works of Tertullian, to which some previous references have been made in these Notes, are the following:

Quod si, cum nullius sit nisi DEI, cordis nosse secreta, CHRISTUS secreta conspicit cordis; Quodsi, cum nullius sit nisi DEI, peccata dimittere, idem CHRISTUS peccata dimittit....merito DEUS est CHRISTUS. *Tertull. Op. p. 715.*

NOTE FF, p. 84.

“ Though in a just idea of the Deity, perhaps none of
 “ His attributes are predominant, yet to our imagination,
 “ His Power is by far the most striking. Some reflection,
 “ some comparing is necessary to satisfy us of His wisdom,
 “ His justice and His goodness. To be struck with His
 “ power, it is only necessary that we should open our eyes.
 “ But whilst we contemplate so vast an object, under the

“ arm, as it were, of Almighty Power, and invested, upon
 “ every side, with omnipresence, we shrink into the minute-
 “ ness of our own nature, and are, in a manner, annihilated
 “ before Him. And though a consideration of His other
 “ attributes may relieve in some measure our apprehensions;
 “ yet no conviction of the justice, with which it is exer-
 “ cised, nor the mercy, with which it is tempered, can wholly
 “ remove the terror that naturally arises from a force, which
 “ nothing can withstand. If we rejoice, we rejoice with
 “ trembling; and *even whilst we are receiving benefits, we*
 “ *cannot but shudder at a power, which can confer benefits*
 “ *of such mighty importance.*” Edmund Burke on the
 Sublime and Beautiful, Part II. Sect. 5.

NOTE GG, p. 102.

Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
 βλέπουσι καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι. καὶ ἀνα-
 πληροῦνται ἐπ’ αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα. Ἄκοῃ
 ἀκούσετε καὶ οὐ μὴ συνιῇτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ
 ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὡσὶ
 βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμνυσαν· μήποτε
 ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὡσὶν ἀκούσωσι καὶ τῇ καρδίᾳ
 συνῶσι καὶ ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς. St. Matt. xiii.
 13—15.

The passage quoted stands thus in the Septuagint :

Ἄκοῃ ἀκούσετε καὶ οὐ μὴ συνιῇτε καὶ βλέποντες βλέψετε καὶ
 οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς
 ὡσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμνυσαν,
 μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὡσὶν ἀκούσωσι καὶ τῇ
 καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς. Is. vi.
 9 and 10.

The allusion to the same passage, in St. Mark and St.
 Luke, is introduced by the conjunction *ἵνα*, of which
 Glassius thus explains the force: Marc. iv. 12.—ubi τὸ *ἵνα*
 non αἰτιολογικῶς sed ἐκβατικῶς exponendum. *Phil. Sacr.* II.
 P. 1. Tr. 2. Sect. 5. p. 347 of 4to. ed.

NOTE HH, p. 103.

This opinion is maintained by Mr. Greswell in the Twelfth

Dissertation of the second volume of his work on the Harmony of the Gospels; and the principle here adopted has been by himself laid down in that very Dissertation. Mr. Greswell is entitled to the sincere respect of all, who know how to value talents, learning and industry consecrated to the service of God and of the Church. It is however sometimes difficult to agree with him either as to his arrangement of the particulars of the Gospel History or as to the arguments and considerations, by which he endeavours to support his views. The Exposition of the Gospel Parables, out of which the Harmony and its accompanying Dissertations arose, has more recently made its appearance. To this Work the subject of the present and of the following Lecture compels some reference. Let it then be once for all remarked that the entirely opposite view of the whole subject of Parables in these Lectures taken, is not to be understood to imply that Mr. Greswell's labours have been overlooked. Without entering into a controversy, which is altogether unnecessary and would be in this place unsuitable, it may be said that the general principles of interpretation, here unfolded and defended, are the result of long and serious reflection; that they had been deliberately adopted before the publication of Mr. Greswell's Work; and that they have been confirmed and enforced by that farther attention to the subject, which his researches have not failed to command.

NOTE II *.

On this and similar language, both in the Old and in the New Testament, there are found some striking remarks in a Fragment of the Discussion between Archelaus and Manes, preserved by Cyril of Jerusalem and given in the Rel. Sacr. Vol. IV. p. 277—282.

NOTE KK, p. 113.

On the attractive charm of our Saviour's teaching, Origen beautifully remarks:

Τοσαύτη γάρ τις ὡχρῆ ἦν ἐν τοῖς Ἰησοῦ λόγοις ὥς οὐ μόνον

* The reference to this Note is omitted from p. 106, l. 21, where it ought to have been at the word *sin*.

ἄνδρας ἔπεισθαι θέλειν αὐτῷ εἰς τὰς ἐρημίας ἀλλὰ καὶ γυναῖκας, οὐχ ὑποτερνομένας τὴν γυναικεῖαν ἀσθένειαν καὶ τὸ δοκοῦν ἐν τῷ ἀκολουθεῖν εἰς τὰς ἐρημίας τῷ διδασκάλῳ· ἀπαθέστατα δὲ παιδίᾳ, ἣτοι τοῖς γεννήσασιν ἐπόμενα ἢ τάχα καὶ ὑπὸ τῆς θειότητος αὐτοῦ ἀγόμενα, ἵνα αὐτοῖς ἐνσπαρῇ θειότης, ἡκολούθει μετὰ τῶν γεγεννηκότων. C. Cels. III. 10.

The Benedictine Editor suggests ὑπομεμνημένας instead of ὑποτερνομένας in this passage and accordingly translates *famineæ imbecillitatis oblitæ*. May not the other reading however be well understood to mean: *not divesting themselves of--although they did not lose the feeling of woman's weakness nor cast aside the natural regard for character?*

NOTE LL, p. 114.

Partitio Doctrinæ humanæ ea est verissima, quæ sumitur ex triplici facultate animæ rationalis, quæ doctrinæ sedes est. *Historia* ad *memoriam* refertur; *Poësis* ad *Phantasiam*; *Philosophia* ad *Rationem*. Per Poësim autem hoc loco intelligimus non aliud quam *historiam confictam* sive *fabulas*. . . Neque alia censemus ad Theologica partitione opus esse. Differunt certe informationes oraculi et sensus et re et modo insinuandi: sed spiritus humanus unus est, ejusque arcule et cellæ eadem. Fit itaque ac si diversi liquores atque per diversa infundibula in unum atque idem vas recipiantur. Quare et Theologia aut ex *Historia Sacra* constat; aut ex *Parabolis*, quæ instar Divinæ Poëseos sunt; aut ex præceptis et dogmatibus, tanquam perenni quadam Philosophia. Quod enim ad eam partem pertinet, quæ redundare videtur, *Prophetiam* videlicet, ea *Historiæ* genus est; quandoquidem Historia Divina ea polleat supra humanam prærogativa ut narratio factum præcedere non minus quam sequi possit. *Baconi de Augmentis Scientiarum* II. cap. 1.

Having afterwards divided *Poetry* into *Narrativa*, *Dramatica* and *Parabolica*, the great Author thus defines each:

Narrativa (Poësis) prorsus historiam imitatur, ut fere fallat, nisi quod res extollat sæpius supra fidem. *Dramatica* est veluti *historia spectabilis*; nam constituit imaginem

rerum tanquam præsentium, historia autem tanquam præteritarum. *Parabolica* vero est *historia cum typo*, quæ intellectualia deducit ad sensum.

Pœsis Parabolica inter reliquas eminet et tanquam res sacra videtur et augusta: cum præsertim Religio ipsa ejus opera plerumque utatur et per eam commercia Divinorum cum humanis exerceat. Attamen et *hæc quoque, ingeniorum circa allegorias levitate et indulgentia, contaminata invenitur.*

Est autem usus ambigui atque ad contraria adhibetur. Facit enim ad *Involucrum*; facit etiam ad illustrationem. In hoc *Docendi* quædam ratio; in illo *occultandi artificium*, quæri videtur.—Hæc autem *docendi ratio*, quæ facit ad illustrationem, antiquis seculis plurimum adhibebatur.....Ut *Hieroglyphica* literis, ita Parabolæ argumentis erant antiquiores. Atque *hodie etiam et semper*, eximius est et fuit Parabolarum vigor; cum nec argumenta tam perspicua nec vera exempla tam apta, esse possint. Alter est usus *Pœscos Parabolica* priori quasi contrarius, qui facit, ut diximus, ad *involucrum*; earum nempe rerum, quarum dignitas tanquam velo quodam discreta esse mereatur: hoc est, cum occulta et mysteria Religionis, Politicæ, et Philosophiæ, fabulis et Parabolis vestiuntur. *Ibid.* cap. 13.

NOTE MM, p. 120.

The Bampton Lectures for the year 1824, being an attempt to trace the History and to ascertain the limits of the Secondary and Spiritual Interpretation of Scripture, by the late Mr. Conybeare, furnish an interesting and useful view of this subject. Against the errors, which Mr. Conybeare states and exposes, as well as against errors of interpretation in general, the student will find the best assistance, which extensive learning and mature wisdom can supply in the Bampton Lectures for the year 1814, entitled “An Inquiry into the General Principles of Scripture-Interpretation,” by the late Dr. Van Mildert, Bishop of Durham. The following extract from one of the admirable Sermons of that Volume contains a brief summary of the

principles, which it is the design of this and the preceding Lecture to unfold and apply :

“ Parables form a very important part of the Sacred
 “ Writings. Our Lord not only took frequent occasion
 “ to introduce them, but by His own exposition of some,
 “ taught us how to expound others.... There is in every
 “ Parable a two-fold sense, the literal and the mystical,
 “ coinciding in signification.... The literal is the *external*
 “ sense; the mystical, the *internal*. The literal must there-
 “ fore be first explained; that the correspondence between
 “ it and the mystical may be more readily perceived. This
 “ correspondence however does not necessarily extend be-
 “ yond the general purport of the similitude and its lead-
 “ ing circumstances: nor is it always expedient to aim at
 “ tracing the parallel in every minute particular.... Gene-
 “ rally indeed the more exactly the mystical exposition can
 “ be made to accord with the literal, the more perfect the
 “ Parable will appear to be; and therefore, though we
 “ ought carefully to distinguish between essential and
 “ merely circumstantial resemblances, yet where the latter
 “ admit of an easy and natural application, they are by no
 “ means to be overlooked: and it is observable that in
 “ those Parables, which our Lord himself interpreted to
 “ His disciples, few, if any, of the circumstantial points are
 “ unapplied. But here great judgment is often necessary,
 “ neither to do too little nor to attempt too much. Atten-
 “ tion is principally requisite to the immediate design of
 “ the Parable; which for the most part, is declared either
 “ at its beginning or its conclusion, or sufficiently appears
 “ from the occasion, on which it was delivered. Some
 “ Parables indeed are evidently prophetic, and are to be
 “ explained by the same rules to which Prophecies in gene-
 “ ral are subject. Others serve to illustrate important
 “ points of doctrine. Others have the force of moral pre-
 “ cepts. A competent knowledge, therefore, of this branch
 “ of mystical instruction is of very extensive importance.”
Serm. VII. p. 195—197.

The warning voice of Dr. Routh is often and loudly

raised against the excesses of mystical or spiritual interpretation :

Apagē vero (he exclaims on one occasion) hæc allegoristarum nugas, quibus, propter nonnulla vere typica in Sacra Scriptura et alia quædam vel tropice prolata vel ambiguae interpretationis, magni alioqui viri, dum alios captare volebant, suam ipsorum famam læserunt. *Rel. Sacr.* Vol. III. p. 215.

Note NN, p. 128.

Quod ad Mysteriorum explicationem attinet, videmus non dedignari DEUM ad infirmitatem captus nostri se demittere ; mysteria sua ita explicando ut a nobis optime ea possint percipi ; atque revelationes suas in rationis nostræ syllepsis et notiones veluti inoculando ; atque inspirationes ad intellectum nostrum sic accommodando, quemadmodum figura clavis aptatur figuræ seræ. Qua tamen in parte nobis ipsis deesse minime debemus. Cum enim DEUS ipse opera rationis nostræ in illuminationibus suis utatur, etiam nos eandem in omnes partes versare debemus, quo magis capaces simus ad Mysteria recipienda et imbibenda. Modo animus ad amplitudinem mysteriorum, pro modulo suo, dilatetur, non mysteria ad angustias animi constringantur. *Bacon. de Aug. Scient.* IX.

Note OO, p. 135.

This expression is borrowed from the following passage of Dr. Townson's Sermon on the Manner of our SAVIOUR's teaching :

“ We may observe that, when the case did not demand severity, there is a great *lenity of supposition* in the state of His Parables. The wise virgins are as many as the foolish. In the Parable of the ten talents, we find two good and faithful and only one unprofitable servant. At the marriage feast, only one of a large assembly is represented as wanting a wedding garment :” p. 284 of Vol. I. of *Dr. Townson's Works*. The whole of that beautiful Sermon is earnestly recommended to the attention of the reader : if by its means he should be induced to make himself acquainted with the other writings of the same excellent Author, he will have reason to be thankful for this reference.

Note PP, p. 141.

The acute and able Tertullian, *vir ille majori quidem ingenio præditus atque eruditione quam judicio* (*Rel. Sacr.* Vol. III. 363.) has on this subject displayed more than his usual discretion. He discerned the inconvenience of carrying a mystical or spiritual interpretation of Holy Scripture and even of the Parables of the Gospel, too far; and he has expressed himself, in his Treatises *de Resurrectione Carnis* and *de Pudicitia*, on the subject of the cautions and restrictions necessary to be observed, in a manner, which is indeed far from being consistent with his own practice but may be regarded as the result of his deliberate reflection. In the former of these two Treatises, he is arguing against those, who contended that every thing stated concerning the resurrection of the body is to be understood figuratively and who went so far as to insist that all the instructions of our SAVIOUR were figurative. He proceeds:

Ad Evangelia provoco, hic quoque occursurus prius eidem astutiæ eorum, qui proinde et Dominum omnia in Parabolis pronuntiassæ contendunt, quia scriptum est: Hæc omnia locutus est JESUS in Parabolis et sine Parabola non loquebatur ad illos, scilicet ad Judæos. Nam et discipuli, Quare, aiunt, in Parabolis loqueris? Et Dominus: Propterea in Parabolis loquor ad eos ut videntes non videant et audientes non audiant, secundum Esaïam. Quod si *ad Judæos* in Parabolis, jam non semper nec omnia parabolæ; sed quædam, cum ad quosdam: ad quosdam autem, dum ad Judæos: nonnunquam plane et ad discipulos. Sed quomodo referat Scriptura, considera: Dicebat autem et Parabolam ad eos: ergo et non Parabolam dicebat, quia non notaretur quum Parabolam loquebatur, si ita semper loquebatur. Et tamen nullam Parabolam aut non ab ipso invenias edissertatam; ut de seminatore in verbi administratione; aut a commentatore Evangelii præluminatam, ut judicis superbi et viduæ instantis ad perseverantiam orationis; aut ultra conjectandam, ut arboris fici, dilatæ in spem, ad instar Judaicæ infructuositatis. Quod si nec Parabolæ obumbrant Evangelii lucem, tanto abest ut

sententiæ et definitiones, quarum aperta natura est, aliter quam sonant sapiant. *De Resur. Carnis*, XXXIII.

The object of the Treatise *de Pudic.* is to exclude from the hope of pardon all such Christians as might be guilty of the grievous sins, against which it is more immediately directed. In maintaining this severe tenet of Montanism, Tertullian is led both to enter into an examination of the details of some Parables and to lay down certain general principles of interpretation. A more convenient opportunity of noticing the former will occur hereafter: for the present, the latter only shall be selected:

Plerosque interpretes Parabolarum idem exitus decipit, quem in vestibis purpura oculandis sæpissime evenire est. Quum putaveris recte conciliasse temperamenta colorum et credideris comparationes eorum inter se animasse, erudito mox utroque corpore et luminibus expressis, errorem omnem traducta diversitas evomet.Quamquam etsi, omnia ad speculum respondere possint, unum sit præcipuum periculum interpretationum, ne aliorum temperetur felicitas comparationum quam quo Parabolæ cujusque materia mandavit.....A primordio secundum occasiones Parabolarum (hæretici) ipsas materias confinxerunt doctrinarum. Vacavit scilicet illis solutis a regula veritatis ea conquirere atque componere, quorum Parabolæ videntur. Nos autem, qui non ex Parabolis materias commentamur sed ex materiis Parabolas interpretamur, nec valde laboramus omnia in expositione torquere, dum contraria quæque caveamus..... Malumus in Scripturis minus si forte sapere quam contra. Proinde sensum Domini custodire debemus atque præceptum. *Non est levior transgressio in interpretatione quam in conversatione.* De Pudic. VIII. IX.

NOTE QQ, p. 145.

Both Hammond and Whitby disapprove of this way of understanding *αὐτῶν*. The former suggests that the pronoun may be governed by *κατὰ* understood, and so may come after the verb *ἐγόγγυζον*; or that it may refer to the inhabitants of the place or to the Jews; and so mean the *Pharisees of that place*—those of the Jews, who were Phari-

secs. Dr. Whitby adopts the latter interpretation. The point, which is of no importance, may be left to the judgment of the reader.

NOTE RR, p. 147.

In the parallel places of St. Matthew and St. Mark, the words *ἐς μετέωριαν* are omitted from the text by Griesbach; but they are retained by him in this passage of St. Luke, as not admitting of any objection or doubt.

NOTE SS, p. 148.

The remarks of Gregory the Great on this passage of the Gospel History are most just and beautiful:

Pharisæi....dijudicantes Dominum quod peccatores susci- peret, amenti corde ipsum fontem misericordiæ reprehende- bant. Sed quia ægri erant ita ut ægros se esse nescirent, quatenus quod erant agnoscerent, cælestis eos Medicus blandis fomentis curat, benignum paradeigma objicit et in eorum corde vulneris tumorem premit. *Sti Greg. P. in locum Evangel.*

NOTE TT, p. 149.

Celsus had objected to the Christians that it was their doctrine τοῖς ἁμαρτωλοῖς πεπέμφθαι τὸν Θεόν; and on this objection he founded the questions: τί τοῖς ἀναμαρτήτοις οὐκ ἐπέμφθη; τί κακόν ἐστι τὸ μὴ ἡμαρτηκέναι; Origen replies: πρὸς τοῦτο δέ φαμεν ὅτι, εἰ μὲν ἀναμαρτήτους λέγει τοὺς μη- κέτι ἁμαρτάνοντας, ἐπέμφθη καὶ τούτοις ὁ Σωτὴρ ἡμῶν Ἰησοῦς, ἀλλ' οὐκ ἰατρός· εἰ δὲ ἀναμαρτήτοις τοῖς μηδὲ πώποτε ἡμαρτη- κόσιν, οὐ γὰρ διεστέιλατο ἐν τῇ ἑαυτοῦ λέξει, ἐροῦμεν ὅτι ἀδύ- ρατον εἶναι οὕτως ἄνθρωπον ἀναμάρτητον· τοῦτο δέ φαμεν, ὑπεξαίρουμένου τοῦ κατὰ τὸν Ἰησοῦν νοουμένου ἀνθρώπου, ὃς ἁμαρτίαν οὐκ ἐποίησε. *Contra Cels. III. 62.*

NOTE UU, p. 150.

“ Still, again it must be urged, there are no actual pre-
 “ cepts or doctrines of Revealed Religion, which may not,
 “ when regarded under their necessary modifications, afford
 “ universal as well as particular instruction; nor may we ven-
 “ ture to affirm, of any single portion of Holy Writ that to
 “ believers in any age or country it is of no concern. But

“ there are doubtless many portions, of which the proper application to other persons and to other times, must depend on a right understanding of their intended application to those persons and times for which they were immediately written. It is thus that directions the most special and personal may afford general information to the rest of mankind. They teach them how to act when similarly circumstanced. They serve either as specifications of general rules or as limitations of those which are elsewhere more indefinitely expressed, or as enlargements of such as appear to be of a more limited and restricted nature. In all cases, they suggest what, *ceteris paribus* or *mutatis mutandis*, is the proper test of obedience to the Divine will. And thus the Christian becomes more thoroughly acquainted with his duty in special cases and under particular trials, as well as with its general principles. Where these however are confounded together or substituted the one for the other, inconsistency and error will be the natural result.” *Bishop Van Mildert's Bampton Lect.* p. 141, 142.

NOTE VV, p. 151.

Ἡ ὥρα λέγειν καὶ τὸν ἱατρὸν ὀρώντα δεινὰ καὶ θιγγάνοντα ἀηδῶν ἵνα τοὺς κάμνοντας ἰάσῃται, ἐξ ἀγαθοῦ εἰς κακὸν ἢ ἐκ καλοῦ εἰς αἰσχροῦν, ἢ ἐξ εὐδαιμονίας εἰς κακοδαιμονίαν ἔρχεσθαι ; καίτοιγε ὁ ἱατρὸς ὀρών τὰ δεινὰ καὶ θιγγάνων τῶν ἀηδῶν, οὐ πάντως ἐκφεύγει τὸ τοῖς αὐτοῖς δύνασθαι περιπεσεῖν· ὁδὲ τραύματα τῶν ψυχῶν ἡμῶν θεραπεύων διὰ τοῦ ἐν αὐτῷ λόγου θεοῦ, αὐτὸς πάσης κακίας ἀπαράδεκτος ἦν· εἰ δὲ καὶ σῶμα θνητὸν καὶ ψυχὴν ἀνθρωπίνην ἀναλαβὼν ὁ ἀθάνατος θεὸς λόγος δοκεῖ τῷ Κέλσῳ ἀλλάττεσθαι καὶ μεταπλάττεσθαι· μανθανέτω ὅτι ὁ λόγος τῇ οὐσίᾳ μένων λόγος, οὐδὲν μὲν πάσχει ὧν πάσχει τὸ σῶμα ἢ ἡ ψυχὴ· συγκαταβαίνων δ' ἐσθ' ὅτε τῷ μὴ δυναμένῳ αὐτοῦ τὰς μαρμαρυγὰς καὶ τὴν λαμπρότητα τῆς θειότητος βλέπειν, οἰονεῖ σὰρξ γίνεται, σωματικῶς λαλούμενος, ἕως ὁ τοιοῦτον αὐτὸν παραδεξάμενος, κατὰ βραχὺ ὑπὸ τοῦ λόγου μετεωριζόμενος δυνηθῇ αὐτοῦ καὶ τὴν (ἢ οὕτως ὀνομάσω) προηγουμένην μορφήν θεάσασθαι. *Orig. c. Cels. IV. 15.*

NOTE WW, p. 157.

There seems to be now so general an agreement among

Commentators, at all events among Protestant Commentators, as to the distinction of this passage of the Gospel History from the narratives contained in St. Matt. xxvi. 6—13, St. Mark xiv. 3—9, and St. John xii. 3—8, that it is not necessary to do more than allude to the opinion, which has connected the name of Mary Magdalen with this transaction; and to observe that the notice contained in the summary of contents of the 7th chapter of St. Luke, in our English New Testament, depends on no higher authority than such opinion, at the time of our Version generally prevailing. See on this subject the remarks of Dr. Lardner, p. 253—264 of Vol. XI. of his Works, 8vo. The clearing up of one single instance of this sort is by no means unimportant towards a more favourable and, assuredly, a juster view of the character of our Lord's chosen companions than many Commentators have been fond of taking. It must be allowed that they have been able to quote in their favour, an early authority, which describes the Apostles themselves, before our SAVIOUR's choice of them, as *ὄντας ἐπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους*. St. Barn. Ep. in init. The excellent remarks of Cotelerius on this passage are well deserving of notice.

NOTE XX, p. 160.

Ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τι τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. These words are usually understood to be expressive of a purpose for the future; but it will be allowed that they are well suited to denote a previous habit.

NOTE YY, p. 164.

It was from this and from similar passages of the Gospels that the cavil of Celsus took its rise: Τίς οὖν αὖτις ποτὲ ἡ τῶν ἁμαρτωλῶν προτίμῃσι; The answer of the Christian Apologist is worthy of his cause:

Καθάπαξ μὲν ἁμαρτωλὸς οὐ προτιμᾶται τοῦ μὴ ἁμαρτωλοῦ· ἔστι δ' ὅτε ἁμαρτωλὸς συναισθόμενος τῆς ἰδίας ἁμαρτίας καὶ διὰ τοῦτο πρὸς τὸ μετανοεῖν πορευόμενος, ἐπὶ τοῖς ἡμαρτημένοις ταπεινός, προτιμᾶται τοῦ ἑλαττοῦ μὲν νομιζομένου εἶναι ἁμαρτωλοῦ, οὐκ οἰομένου δ' αὐτὸν ἁμαρτωλὸν ἀλλ' ἐπαιρομένου ἐπὶ τισιν,

οἷς δοκεῖ συνειδέναι ἑαυτῷ κρείττοσι καὶ πεφνυσιωμένον ἐπ' αὐτοῖς.....Οὐ βλασφημοῦμεν οὐδ' τὸν Θεὸν οὐδὲ καταφευδόμεθα, διδάσκοντες πάνθ' ὁντινοῦν συναισθέσθαι τῆς ἀνθρωπίνης βραχύτητος, ὥς πρὸς τὴν τοῦ Θεοῦ μεγαλειότητα· καὶ ἀεὶ αἰτεῖν ἀπ' ἐκείνου τὸ ἐνδέον τῇ φύσει ἡμῶν, τοῦ μόνου ἀναπληροῦν τὰ ἐλλιπῆ ἡμῖν δυναμένον. Orig. c. Cels. III. 64.

NOTE ZZ, p. 170.

On a question of *application* or *improvement* of this sort, a higher authority than that of Dr. Townson can scarcely be adduced; and he has declared himself in favour of the view here noticed, both in the Sermon, to which reference was lately made and in p. 13 of his Discourses on the Gospels. It is worth while to consider how much of the machinery of the Parable, even according to that interpretation which explains it of Jews and Gentiles or of the genuine sons of Abraham and Publicans and sinners, still remains inapplicable. The sternness, anger and jealousy of the elder son may appear, under this view, natural and probable; but the interpreters have been little careful to explain, or, if they have hazarded the attempt, have ill succeeded in explaining how an equally happy accordance can be made out between the expression of the Father's feeling towards his first-born son and the Divine disapprobation of the self-conceited and proud Scribes and Pharisees. Tertullian's observations on the three Parables of this Chapter of St. Luke's Gospel, in the same Treatise from which his general principles for interpreting Parables have been already taken, well deserve attention. His object was to deprive his adversaries of that support, which they drew from the particular Parables now under consideration. Accordingly, he insisted that the Parables, rightly understood, are reconcilable with that limitation of the Divine mercy, which he advocated. His mistake was grievous; and it is only rendered more melancholy by the fact that he discovered and has recorded principles, which lead directly towards the refutation of his own error and which tend to shew this portion of our LORD's teaching in the pure and unsullied light of its original communication.

Quare centum oves? et quid utique decem drachmæ? et quæ illæ scopæ?...Necesse erat qui unius peccatoris salutem gratissimam Deo volebat exprimere, aliquam numeri quantitatem nominaret, de quo unum quidem perisse describeret. Necesse erat ut habitus requirentis drachmam in domo tam scoparum quam lucernæ adminiculo adcommodaretur. Huiusmodi enim curiositates et suspecta faciunt quædam et coactarum expositionum subtilitate plerumque deducunt a veritate. Sunt autem quæ et simpliciter posita sunt ad struendam et disponendam et texendam Parabolam ut illuc perducantur cui exemplum procuratur. Et duo utique filii illuc spectabunt quo et drachma et ovis. Quibus enim cohererent, eandem habent causam, eandemque utique mussitationem Pharisæorum.—*De Pud.* VIII. IX.

NOTE AAA, p. 182.

In the Vulgate, the passage of St. Matthew's Gospel stands thus: Magister bone, quid boni faciam ut habeam vitam æternam? Qui dixit ei: Quid me interrogas de bono? Unus est bonus DEUS.

It is evident that this translation follows a reading, approved by many eminent critics and adopted into the text by Griesbach, on the authority of the MSS. in which it is found:

Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός.

As however, in the parallel places of St. Mark and St. Luke, there is no such variety of reading, it would seem fair to interpret St. Matthew's language in a sense consistent with the plainer expressions of the two other Evangelists.

NOTE BBB, p. 182.

Καὶ οὐ κακοήθεις ἀλλ' εὐήθεις (εἰσὶν οἱ ῥέοι) διὰ τὸ μήπω τεθωρηκέναι πολλὰς ποιηρίας· καὶ εὐπιστοὶ, διὰ τὸ μὴ πολλὰ ἐξηπατήσθαι· καὶ εὐέλπιδες· καὶ μεγαλόψυχοι· οὔτε γὰρ ὑπὸ τοῦ βίου οὐπω τεταπείνωνται ἀλλὰ τῶν ἀναγκαίων ἄπειροὶ εἰσι· καὶ τὸ ἀξιῶν αὐτὸν μεγάλων μεγαλοψυχία· τοῦτο δ' εὐέλπιδος· Arist. Rhet. II. 12.

NOTE CCC, p. 185.

Bishop Bull, in defending Origen from the censure,

which Huet has cast upon his remarks on this passage (vid. Orig. c. Cels. V. 11, and Huetii Origenian. II. 2. 15.) well observes :

Quis credat Origenem stupidi adeo ingenii fuisse ut non intellexerit textum illum Evangelistæ (Marc. scil. X. 18.) ad Christi *οικονομίαν*, in assumpta natura humana susceptam, omnino pertinere ? imo Origenes ibidem discrete monet se Christum ista loquentem inducere, tanquam *παράδειγμα, exemplum*, quod scil. hominibus ipse Christus, inter homines versatus, exhibere voluit. Cum clare doceat Origenes Filium esse, perinde ac Patrem, verum DEUM, increatum, immortalem, immutabilem, impassibilem, immensum, ubique præsentem, atque undequaque beatum et perfectum ; qua is ratione potuit in eodem libro bonitatem, quæ Patri convenit, Filio, qua DEUS est, detrahare ? *Defen. Fid. Nic. II. ix. 13*

NOTE DDD, p. 200.

The candour of the writers of the New Testament has been well illustrated and urged by Dr. Paley, in the third Ch. of Pt. II. of his Evidences. It is interesting to observe how an ancient Apologist briefly, yet emphatically, touches on this point :

Συμβέβηκεν ὥστε τοὺς μὴ πιστεύοντας (τῶν Ἰουδαίων) τολμήσαι κατὰ τοῦ Ἰησοῦ τοιαῦτα, ἅτινα φιλαλήθως καὶ ἐγγνωμῶς ἀνέγραψαν οἱ μαθηταὶ αὐτοῦ, οὐχ ὑπεκκλέψαντες τῆς περὶ αὐτοῦ παραδόξου ἱστορίας τὸ δοκοῦν τοῖς πολλοῖς αἰσχύνῃ τῷ λόγῳ Χριστιανῶν φέρειν. Orig. c. Cels. III. 28.

NOTE EEE, p. 200.

Dr. Townson, having compared the parallel places—viz. St. Matt. iv. 17–22, St. Mark i. 14–20 and St. Luke v. 1–11. concludes that “ the two accounts, that of St. Matthew and St. Mark on one side and that of St. Luke on the other, thus concurring in the place and situation in which St. Peter was called, in the promise made to him and the time, when he was called, speak evidently of the same vocation.” He confirms his opinion by the authority of several distinguished Authors, to whom he re-

fers. Mr. Greswell has arrived at a different conclusion, which he states and maintains in the IXth Dissertation of the second Vol. of his Work on the Harmony of the Gospels. It is to be regretted, that, after having pointed out a series of inconsistencies between the narratives of St. Matthew and St. Mark on the one hand and that of St. Luke on the other, which appear to his own mind irreconcilable with the notion that the three Evangelists are referring to one and the same event, he should have indulged in a severity of vituperation of all who may differ from himself, which the occasion neither calls for nor can justify. See p. 347 and 348 of Vol. II. of his Work.

NOTE FFF, p. 206.

There is a touching simplicity in the Remarks made on this passage of the Gospel History by Archelaus, Bp. of Mesopotamia, in his Dispute with Manes, as that Dispute is recorded in the letter of Archelaus to Diodorus, and given in the Rel. Sacr. Vol. IV. p. 234–277. Manes had urged our LORD's words: "Who is my mother and who "are my brethren?" to disprove His natural relation to Mary. Archelaus answers by contrasting His severe reproof of Peter, even after the blessing pronounced on him for his confession, with the milder censure on this occasion applied to the messenger:

Et ut te magis ac magis edoceam, multo amplius illum, qui de matre nuntiaverat, honoratum: tu autem oblitus rei, quæ nobis proposita est, in aliud conversus es: audi ergo breviter; si enim volueris diligentius intueri quæ dicta sunt, inveniemus in illo priore multam Dominum Jesum ostendisse clementiam, idque convenientibus te exemplis edoceam. Rex quidam, cum adversus hostem processisset armatus, et cogitaret atque disponderet quemadmodum posset manum sibi hostilem atque barbaram subjugare, cumque in multa esset cura, et sollicitudine constitutus, in medio adversariorum positus, ac postea jam captivos eos tenere incipiens, jam jam illa sollicitudo immineret, quemadmodum eos, qui secum laboraverant ac pondus belli toleraverant, procuraret, quidam ei nuntius importunus occurrens, de rebus

domesticis suggerere aliqua cœpit. At ille admiratus est audaciam, atque importunam suggestionem, et morti tradere hujusmodi hominem cogitabat ; quod nisi de carissimis affectibus talis nuntius extitisset, eo quod incolumes esse hos, et recte ac prospere agentes omnia nuntiasset, dignum protinus potuit excepsisse supplicium. Quæ enim erat cura alia Regis, belli duntaxat tempore, nisi Provincialium salus, nisi dispositio rei militaris? Ita et Domino meo Jesu Christo pugnanti adversum passiones, quæ profunda viscerum obsederant, et curans eos qui multo tempore variis infirmitatibus fuerant devincti, et inclinato omni nisu pro salute universitatis ; ille nuntius importune adveniens de matre et fratribus nuntiavit. Et potuit quidem similem Petro, aut etiam graviolem accepisse sententiam ; sed matris et fratrum intellectum nomen clementiam provocavit.

NOTE GGG, p. 208.

Egrege observatum est quod Responsa Salvatoris nostri, ad quæstiones non paucas ex iis, quæ proponebantur, non videntur ad rem sed quasi impertinentia. Cujus rei causa duplex est ; altera, quod cum cogitationes eorum, qui interrogabant, non ex verbis, ut nos homines solemus, sed immediate et ex sese cognovisset, ad cogitationes eorum non ad verba respondit ; altera, quod non ad eos solum locutus est, qui tunc aderant, sed ad nos etiam, qui vivimus et ad omnis ævi ac loci homines, quibus Evangelium fuerit prædicandum. Quod etiam in aliis scripturæ locis obtinet. *Bacon. de Augm. Scient. IX.*

No stress has been here laid upon the strong language, which St. Mark employs, to denote the feeling excited by our Lord's appearance: *Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη καὶ προστρέχοντες ἡσπάζοντο αὐτόν.* (St. Mark ix. 15.) It is indeed possible that these words may denote no more than surprise, occasioned by His unexpected appearance ; yet has it been felt and acknowledged that they may serve to imply “ some traces of the glory of His transfiguration still remaining on His countenance.” Is not this rather to be considered as one of several instances, which may be observed in the Gospel History, wherein the impres-

sion, produced by our LORD's presence and personal influence, is to be accounted for on the following principle?

Ἡ θειότερα τοῦ Ἰησοῦ δύναμις οἷον τε ὄντος, ὅτε ἐβούλετο, καὶ θυμὸν ἐχθρῶν ἀναπτόμενοι σβέσαι καὶ μυριάδων θείᾳ χάριτι περιγέεσθαι καὶ λογισμοὺς θορυβούντων διασκεδάσαι. (Origen. in Joan. Tom. X. 16.) See also St. Luke iv. 30.

NOTE HHH, p. 215.

Anastasius Sinaita (who died Patriarch of Antioch at the close of the 6th Century) thus mentions Papias: *Λαβόντες τὰς ἀφορμὰς ἐκ Παπίου τοῦ πάνυ τοῦ Ἱεραπολίτου, τοῦ ἐν τῷ ἐπιστηθίῳ φοιτήσαντος.* Dr. Routh remarks:

Cæterum Joannes Apostolus ὁ ἐπιστήθιος Χριστοῦ a Cedreno quoque nominatur in Historiar. Compend. p. 203. Ed. Xylandri; et diu ante hunc chronographum Anastasiumque tertio etiam vertente sæculo ab Anatolio Laodiceno sic dictus est in Canone Paschali, cujus vetus interpres Latinus hæc habet; Joanne scilicet Evangelista et pectoris Domini incubatore. §. X. Ed. Bucherian. Imo et secundo Ecclesiæ sæculo Polycrates Ephesinus Episcopus similiter signavit Apostolum, *ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στήθος τοῦ Κυρίου ἀναπέσων.* Reliq. Sacr. Vol. I. p. 15 et 37.

Origen employs the same description in the opening of his Commentaries on St. John's Gospel: the whole passage is, for other reasons, worthy of being quoted: having briefly characterised each of the three preceding Evangelists, Origen proceeds:

Ἀλλὰ γε τηρεῖ (Λουκᾶς scil. of whom the previous sentence speaks) τῷ ἐπὶ τὸ στήθος ἀναπεσόντι τοῦ Ἰησοῦ τοὺς μείζοντας καὶ τελειότερους περὶ Ἰησοῦ λόγους· οὐδεὶς γὰρ ἐκείνων ἀκρατῶς ἐφανερώσεν αὐτοῦ τὴν θεότητα ὥς Ἰωάννης παραστήσας αὐτὸν λέγοντα· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· ἐγὼ εἰμι ἡ ἀνάστασις· ἐγὼ εἰμι ἡ θύρα· ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ ἔν τῇ ἀποκαλύψει, ἐγὼ εἰμι τὸ α καὶ τὸ ω, ἡ ἀρχὴ καὶ τὸ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος. Τολμητέον τοίνυν εἰπεῖν ἀπαρχὴν μὲν πασῶν γραφῶν εἶναι τὰ εὐαγγέλια, τῶν δὲ εὐαγγελίων ἀπαρχὴν τὸ κατὰ Ἰωάννην. Com. in Joan. 6. Tom. I.

Thus too, at a later period, speaks S. Andreas Cretensis, in the beginning of that Sermon on Lazarus, which has been already quoted in these Notes :

Παρίτω τοίνυν εἰς μέσον ἡμῶν ὁ θεοπτικώτατος Ἰωάννης· ὁ τῶν ἀποκρύφων αὐτόπτης· καὶ τῶν ἀρρήτων ὑφηγητής· ὁ ἐπὶ τοῦ στήθους ἀναπесὼν τῆς πάντων ζωῆς·—ὃς κατ' αὐτὴν τοῦ δεσποτικοῦ πάθους γενόμενος τὴν ἀρχὴν, μόνος τῶν ἄλλων ἰδίως συγγράφει τὸ κατὰ τὸν Λάζαρον θαῦμα. Op. p. 57.

NOTE III, p. 216.

Beatus Joannes Evangelista, cum Ephesi moraretur usque ad ultimam senectutem ut vix inter discipulorum manus ad Ecclesiam deferretur nec posset in plura vocem verba contexere, nihil aliud per singulas solebat proferre collectas nisi hoc : Filioli, diligite alterutrum. Tandem discipuli et fratres, qui aderant, tædio affecti quod eadem semper audirent, dixerunt : Magister, quare semper hoc loqueris ? Qui respondit dignam Joanne sententiam : Quia præceptum Domini est ; et si solum fiat, sufficit. E *Sti Hieronym. Com. in Ep. ad Gal.* vi. 10.

NOTE KKK, p. 225.

Ἡμεῖς τεθήπαμεν τὸν Ἰησοῦν, τὸν νοῦν ἡμῶν μεταθέιντα ἀπὸ πάντος αἰσθητοῦ, ὥς οὐ μόνον φθαρτοῦ ἀλλὰ καὶ φθαρησομένου καὶ ἀνάγοντα ἐπὶ τὴν μετὰ ὀρθοῦ βίου πρὸς τὸν ἐπὶ πᾶσι Θεὸν τιμὴν μετ' εὐχῶν, ἃς προσάγομεν αὐτῷ, ὥς διὰ μεταξὺ ὄντος τῆς τοῦ ἀγενήτου καὶ τῆς τῶν γενητῶν πάντων φύσεως καὶ φέροντος μὲν ἡμῖν τὰς ἀπὸ τοῦ Πατρὸς εὐεργεσίας, διακομίζοντος δ' ἡμῶν, τρόπον ἀρχιερέως, τὰς εὐχὰς πρὸς τὸν ἐπὶ πᾶσι θεόν. Orig. c. Cels. III. 34.

NOTE LLL, p. 227.

On the interpretation of these words, as belonging to our SAVIOUR alone, see Bishop Middleton on the Greek Article, p. 544 Edit. 1828. And with regard to the antiquity of such interpretation, the remarks and quotations of Dr. Routh (Rel. Sacr. Vol. II. p. 26) are decisive. The preceding Notes have served to shew how much the Author

of these Lectures owes to the latter revered Scholar and Theologian, towards whom his sense of public obligation is accompanied and increased, by the most respectful sentiments of personal and private regard.

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